Pāli Primer

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CONTENTS

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.
Homage to the Blessed One, the Worthy One, The Fully Self-enlightened One.

PRONUNCIATION

1) The Alphabet:

Pāli is not known to have a special script of its own. In countries where Pāli is studied, the scripts used in those countries are used to write Pāli: in India the Nāgarī, in Sri Lanka the Sinhalese, in Burma the Burmese and in Thailand the Kamboja script. The Pali Text Society, London, uses the Roman script and now it has gained international currency.

The Pāli alphabet consists of 41 letters 8 vowels and 33 consonants.

Vowels: a, ā, i, ī, u, ū, e, o
Consonants:
Gutturals: k, kh, g, gh, ɲ
Palatals: c, ch, j, jh, ñ
Cerebrals: ṭ, ṭh, ḍ, ḍh, ṇ
Dentals: t, th, d, dh, n
Labials: p, ph, b, bh, m
Miscellaneous: y, r, l, v, s, h, ḷ, ŋ

The vowels a, i, u are short; ā, ī, ū are long; e, o are of middle length. They are pronounced short before double consonants, e.g. mettā, khetta, koṭṭha, sotthi; and long before single consonants, e.g. deva, senā, loka, odana.

2) Pronunciation

a is pronounced like u in **cut**
ā is pronounced like a in **father**
i is pronounced like i in **mill**
ī is pronounced like ee in **bee**
u is pronounced like u in **put**
ū is pronounced like oo in **cool**
k is pronounced like k in **kite**
g is pronounced like g in **good**
ɲ is pronounced like ng in **singer**
c is pronounced like ch in **church**
j is pronounced like j in **jam**
ñ is pronounced like gn in **signor**
ṭ is pronounced like t in **hat**
ḍ is pronounced like d in **good**
ṇ is pronounced like n in **now**

Lesson 1

VOCABULARY

1. Masculine nouns ending in -a

manussa	man, human being	*nara / purisa*	man, person	*kassaka*	farmer
brāhmaṇa	brahmin	*putta*	son	*mātula*	uncle
kumāra	boy	*vāṇija*	merchant	*bhūpāla*	king

- *Buddha / Tathāgata / Sugata* — the Buddha
- *sahāya / sahāyaka / mitta* — friend

Verbs

bhāsati	speaks	*pacati*	cooks	*kasati*	ploughs
bhuñjati	eats	*sayati*	sleeps	*passati*	sees
chindati	cuts	*gacchati*	goes	*āgacchati*	comes
dhāvati	runs				

2. Declension of masculine nouns ending in -a

Nominative case:
The case ending **-o** is added to the nominal base to form the **nominative case singular number**.
The case ending **-ā** is added to the nominal base to form the **nominative case plural number**.
A noun thus inflected is used as the subject of a sentence.
Singular:
1. nara + o = naro
2. mātula + o = mātulo
3. kassaka + o = kassako

Plural :
1. nara + ā = narā
2. mātula + ā = mātulā
3. kassaka + ā = kassakā

3. Present, third, singular and plural verbs.

In the verbs listed above bhāsa, paca, kasa etc. are verbal bases and -ti is the present tense, third person, singular termination.
The present tense, third person, plural is formed by adding the termination -nti to the base.

Singular:
bhāsati He speaks
pacati He cooks
kasati He ploughs
Plural:
bhāsanti They speak
pacanti They cook
kasanti They plough

4. Examples in sentence formation
Singular:
1. Naro bhāsati The man speaks.
2. Mātulo pacati The uncle cooks.
3. Kassako kasati The farmer ploughs.

Plural:
1. Narā bhāsanti Men speak.
2. Mātulā pacanti Uncles cook.
3. Kassakā kasanti Farmers plough.

Exercise 1
5. Translate into English:

1. Bhūpālo bhuñjati.
2. Puttā sayanti
3. Vāṇijā sayanti
4. Buddho passati
5. Kumāro dhāvati.
6. Mātulo kasati.
7. Brāhmaṇā bhāsanti.
8. Mittā gacchanti.
9. Kassakā pacanti.
10. Manusso chindati.
11. Purisā dhāvanti.
12. Sahāyako bhuñjati.
13. Tathāgato bhāsati.
14. Naro pacati.
15. Sahāyā kasanti.
16. Sugato āgacchati.

6. Translate into Pāli:

1. Sons run.
2. The uncle sees.
3. The Buddha comes.
4. Boys eat.
5. Merchants go.
6. The man sleeps.
7. Kings go.
8. The brahmin cuts.
9. Friends speak.
10. The farmer ploughs.
11. The merchant comes.
12. Sons cut.
13. Uncles speak.
14. The boy runs.
15. The friend speaks.
16. The Buddha sees.

VOCABULARY
1. Masculine nouns ending in -a

dhamma	the doctrine, truth	*bhatta*	rice	*odana*	cooked rice
gāma	village	*suriya*	sun	*canda*	moon
kukkura / sunakha / soṇa	dog	*vihāra*	monastery	*patta*	bowl
āvāṭa	pit	*pabbata*	mountain	*yācaka*	beggar
sigāla	jackal	*rukkha*	tree		

Verbs

harati	carries, take away	*āharati*	brings	*āruhati*	climbs, ascends
oruhati	descends	*yācati*	begs	*khaṇati*	digs
vijjhati	shoots	*paharati*	hits, strikes	*rakkhati*	protects
vandati	worships, salutes				

2. Declension of masculine nouns ending in -a (contd.)
Accusative case: The case ending -ŋ is added to the nominal base to form the accusative singular number. The case ending -e is added to the nominal base to form the accusative case plural number. A noun thus inflected is used as the object of a sentence. The goal of motion is also expressed by the accusative case.
Singular:
1. nara + ŋ = naraŋ
2. mātula + ŋ = mātulaŋ
3. kassaka + ŋ = kassakaŋ

Plural:
nara + e = nare
mātula + e = mātule
kassaka + e = kassake

3. Examples in sentence formation
Singular:
1. Putto naraŋ passati The son sees the man.
2. Brāhmaṇo mātulaŋ rakkhati -The brahmin protects the uncle.
3. Vāṇijo kassakaŋ paharati The merchant hits the farmer.

Plural:
1. Puttā nare passanti Sons see men.
2. Brāhmaṇā mātule rakkhanti Brahmins protect uncles.
3. Vāṇijā kassake paharanti Merchants hit farmers.

Exercise 2

4. Translate into English:

1. Tathāgato dhammaŋ bhāsati.
2. Brāhmaṇā odanaŋ bhuñjanti.
3. Manusso suriyaŋ passati.
4. Kumārā sigāle paharanti.
5. Yācakā bhattaŋ yācanti.
6. Kassakā āvāṭe khaṇanti.
7. Mitto gāmaŋ āgacchati.
8. Bhūpālo manusse rakkhati.
9. Puttā pabbataŋ gacchanti.
10. Kumāro Buddhaŋ vandati.
11. Vāṇijā patte āharanti.
12. Puriso vihāraŋ gacchati.
13. Kukkurā pabbataŋ dhāvanti.
14. Sigālā gāmaŋ āgacchanti.
15. Brāhmaṇā sahāyake āharanti.
16. Bhūpālā sugataŋ vandanti.
17. Yācakā sayanti.
18. Mittā sunakhe haranti.
19. Putto candaŋ passati.
20. Kassako gāmaŋ dhāvati.
21. Vāṇijā rukkhe chindanti.
22. Naro sigālaŋ vijjhati.
23. Kumāro odanaŋ bhuñjati.
24. Yācako soṇaŋ paharati.
25. Sahāyakā pabbate āruhanti.

5. Translate into Pāli:

1. Men go to the monastery.
2. Farmers climb mountains.
3. The brahmin eats rice.
4. The Buddha sees the boys.
5. Uncles take away bowls.
6. The son protects the dog.
7. The king worships the Buddha.
8. The merchant brings a boy.
9. Friends salute the brahmin.
10. Beggars beg rice.
11. Merchants shoot jackals.
12. Boys climb the mountain.
13. The farmer runs to the village.
14. The merchant cooks rice.
15. Sons worship the uncle.
16. Kings protect men.
17. The Buddha comes to the monastery.
18. The men descend.
19. Farmers dig pits.
20. The merchant runs.
21. The dog sees the moon.
22. Boys climb trees.
23. The brahmin brings the bowl.
24. The beggar sleeps.
25. The king sees the Buddha.

Lesson 3

VOCABULARY

1. Masculine nouns ending in -a

ratha	vehicle, chariot	*sakaṭa*	cart	*hattha*	hand
pāda	foot	*magga*	path	*dīpa*	island, lamp
sāvaka	disciple	*samaṇa*	recluse, monk	*sagga*	heaven
assa	horse	*miga*	deer	*sara*	arrow
pāsāṇa	rock, stone	*kakaca*	saw	*khagga*	sword
cora	thief	*paṇḍita*	wise man		

2. Declension of masculine nouns ending in -a (contd.)

Instrumental case: The case ending -ena is added to the nominal base to form the instrumental singular. The case ending -ehi is added to form the instrumental plural; -ebhi is another archaic case ending that is sometimes added. A noun thus inflected expresses the idea 'by', 'with' or 'through'.
Singular:
1. nara + ena = narena (by means of the man)
2. mātula + ena = mātulena (with the uncle)
3. kassaka + ena = kassakena (through the farmer)
Plural:
1. nara + ehi = narehi (narebhi)
2. mātula + ehi = mātulehi (mātulebhi)
3. kassaka + ehi = kassakehi (kassakebhi)
Saddhiŋ / saha meaning 'with' is also used with the instrumental case. They are not normally used with nouns denoting things.

3. Examples in sentence formation

Singular:
1. Samaṇo narena saddhiŋ gāmaŋ gacchati.
The monk goes to the village with the man.
2. Putto mātulena saha candaŋ passati.
The son sees the moon with his uncle.
3. Kassako kakacena rukkhaŋ chindati.
The farmer cuts the tree with a saw.
Plural:
1. Samaṇā narehi saddhiŋ gāmaŋ gacchanti.
Monks go to the village with men.
2. Puttā mātulehi saha candaŋ passanti.
Sons see the moon with uncles.

3. Kassakā kakacehi rukkhe chindanti.
Farmers cut trees with saws.

Exercise 3

4. Translate into English:

1. Buddho sāvakehi saddhiŋ vihāraŋ gacchati.
2. Puriso puttena saha dīpaŋ dhāvati.
3. Kassako sarena sigālaŋ vijjhati.
4. Brāhmaṇā mātulena saha pabbataŋ āruhanti.
5. Puttā pādehi kukkure paharanti.
6. Mātulo puttehi saddhiŋ rathena gāmaŋ āgacchati.
7. Kumārā hatthehi patte āharanti.
8. Coro maggena assaŋ harati.
9. Kassako āvāṭaŋ oruhati.
10. Bhūpālā paṇḍitehi saha samaṇe passanti.
11. Paṇḍito bhūpālena saha Tathāgataŋ vandati.
12. Puttā sahāyena saddhiŋ odanaŋ bhuñjanti.
13. Vāṇijo pāsāṇena migaŋ paharati.
14. Sunakhā pādehi āvāṭe khaṇanti.
15. Brāhmaṇo puttena saha suriyaŋ vandati.
16. Kassako soṇehi saddhiŋ rukkhe rakkhati.
17. Sugato sāvakehi saha vihāraŋ āgacchati.
18. Yācako pattena bhattaŋ āharati.
19. Paṇḍitā saggaŋ gacchanti.
20. Kumārā assehi saddhiŋ gāmaŋ dhāvanti.
21. Coro khaggena naraŋ paharati.
22. Vāṇijo sakaṭena dīpe āharati.
23. Assā maggena dhāvanti.
24. Sigālā migehi saddhiŋ pabbataŋ dhāvanti.
25. Bhūpālo paṇḍitena saha manusse rakkhati.

5. Translate into Pāli:

1. The recluse sees the Buddha with his friend.
2. Disciples go to the monastery with the Buddha.
3. The horse runs to the mountain with the dogs.
4. The boy hits the lamp with a stone.
5. Merchants shoot deer with arrows.
6. Farmers dig pits with their hands.
7. Boys go to the monastery by chariot with their uncle.
8. The brahmin cooks rice with his friend.
9. The king protects the island with wise men.
10. Kings worship monks with their sons.
11. Thieves bring horses to the island.
12. Disciples climb mountains with men.
13. Merchants cut trees with farmers.
14. The beggar digs a pit with a friend.
15. The brahmin sees the moon with his uncles.
16. The thief hits the horse with a sword.
17. The son brings rice in a bowl.
18. Boys run to the mountain with their dogs.
19. Merchants come to the village by carts with farmers.
20. Uncles come to the monastery by chariots with their sons.
21. Jackals run to the mountain along the road.
22. Dogs dig pits with their feet.
23. The man carries a saw in his hand.
24. Recluses go to heaven.
25. The Buddha comes to the village with his disciples.

Lesson 4

VOCABULARY

1. Masculine nouns ending in -a

dhīvara	fisherman	*maccha*	fish	*piṭaka*	basket
amacca	minister	*upāsaka*	lay devotee	*pāsāda*	palace
dāraka	child	*sāṭaka*	garment	*rajaka*	washerman
sappa	serpent	*pañha*	question	*suka / suva*	parrot
sopāna	stairway	*sūkara / varāha*	pig		

Verbs

patati	falls	*dhovati*	washes	*icchati*	wishes, desires
ḍasati	bites	*pucchati*	questions	*pakkosati*	calls, summons
khādati	eats	*hanati*	kills	*otarati*	descends
nikkhamati	leaves, sets out				

2. Declension of masculine nouns ending in -a (contd.)

Ablative case:

Case endings -ā / -mhā / -smā are added to the nominal base to form the ablative singular. Case ending -ehi is added to form the ablative plural; -ebhi is an archaic ending that is also used.

Singular:
1. nara + ā / mhā / smā = narā / naramhā / narasmā (From the man)
2. mātula + ā / mhā / smā = mātulā / mātulamhā / mātulasmā (From the uncle)
3. kassaka + ā / mhā / smā = kassakā / kassakamhā / kassakasmā (From the farmer)

Plural:
1. nara + ehi = narehi (narebhi) (From men)
2. mātula + ehi = mātulehi (mātulebhi) (From uncles)
3. kassaka + ehi = kassakehi (kassakebhi) (From farmers)

3. Examples in sentence formation

Singular:
1. Yācako naramhā bhattaŋ yācati.
The beggar asks for rice from the man.
2. Putto mātulamhā pañhaŋ pucchati.
The son asks a question from the uncle.
3. Kassako rukkhasmā patati.
The farmer falls from the tree.

Plural:
1. Yācakā narehi bhattaŋ yācanti.
Beggars ask for rice from men.
2. Puttā mātulehi pañhe pucchanti.
Sons ask questions from uncles.
3. Kassakā rukkhehi patanti.
Farmers fall from trees.

Exercise 4

4. Translate into English:

1. Corā gāmamhā pabbataŋ dhāvanti.
2. Dārako mātulasmā odanaŋ yācati.
3. Kumāro sopānamhā patati.
4. Mātulā sāṭake dhovanti.
5. Dhīvarā piṭakehi macche āharanti.
6. Upāsakā samaṇehi saddhiŋ vihārasmā nikkhamanti.
7. Brāhmaṇo kakacena rukkhaŋ chindati.
8. Kumārā mittehi saha bhūpālaŋ passanti.
9. Vāṇijo assena saddhiŋ pabbatasmā oruhati.
10. Yācako kassakasmā soṇaŋ yācati.
11. Sappā pabbatehi gāmaŋ otaranti.
12. Amaccā sarehi mige vijjhanti.
13. Coro gāmamhā sakaṭena sāṭake harati.
14. Bhūpālo amaccehi saddhiŋ rathena pāsādaŋ āgacchati.
15. Sūkarā pādehi āvāṭe khaṇanti.
16. Kumāro sahāyakehi saha sāṭake dhovati.
17. Samaṇā gāmamhā upāsakehi saddhiŋ nikkhamanti.
18. Kukkuro piṭakamhā macchaŋ khādati.
19. Mitto puttamhā sunakhaŋ yācati.
20. Buddho sāvake pucchati.
21. Amaccā paṇḍitehi pañhe pucchanti.
22. Rajako sahāyena saha sāṭakaŋ dhovati.
23. Macchā piṭakamhā patanti.
24. Corā pāsāṇehi varāhe paharanti.
25. Amacco pāsādamhā suvaŋ āharati.

5. Translate into Pāli:

1. Horses run from the village to the mountain.
2. Merchants come from the island to the monastery with lay devotees.
3. Thieves shoot pigs with arrows.
4. The lay devotee questions (about) the dhamma from the recluse.
5. The child falls from the rock with a friend.
6. The dog bites the child.
7. Ministers set out from the palace with the king.
8. The man brings a deer from the island.
9. The farmer gets down from the tree.
10. Dogs run along the road with horses.
11. Boys take away lamps from merchants.
12. The thief gets down from the stairway.
13. Merchants bring parrots from mountains.
14. The horse hits the serpent with its foot.
15. The uncle, with his friends, sees recluses from the mountains.
16. Merchants bring horses to the palace from the island.
17. The minister questions the thief.
18. The farmer eats rice with the washerman.
19. The child falls from the stairway.
20. The fisherman climbs the mountain with his uncle.
21. The beggar, together with his dog, sleeps.
22. Kings protect islands with their ministers.
23. The king worships the Buddha from his palace.
24. The man kills a serpent with a sword.
25. Fishermen bring fish to the village in carts.
26. Pigs run from the village to the mountain.
27. Lay devotees ask questions from the wise man.
28. The son brings a parrot from the tree.
29. Wise men go to the monastery.
30. Disciples go along the road to the village.

Lesson 5

VOCABULARY

1. Masculine nouns ending in -a

tāpasa	hermit	*ācariya*	teacher	*vejja*	doctor
sīha	lion	*luddaka*	hunter	*aja*	goat
vānara / makkaṭa	monkey	*lābha*	profit	*mañca*	bed
kuddāla	hoe				

Verbs

rodati	cries	*hasati*	laughs	*labhati*	gets, receives
pavisati	enters	*dadāti*	gives	*ādadāti*	takes
kīḷati	plays	*nahāyati*	bathes	*ākaḍḍhati*	drags
pajahati	gives up, abandons				

2. Declension of masculine nouns ending in -a (contd.)

Dative case:

Case endings -āya / -ssa are added to the nominal base to form the dative singular.
The case ending -ānaŋ is added to form the dative plural.

Singular:
1. nara + āya / ssa = narāya / narassa (for or to the man)
2. mātula + āya / ssa = mātulāya / mātulassa (for or to the uncle)
3. kassaka + āya / ssa = kassakāya / kassakassa (for or to the farmer)

Plural:
1. nara + ānaŋ = narānaŋ (for or to men)
2. mātula + ānaŋ = mātulānaŋ (for or to uncles)
3. kassaka + ānaŋ = kassakānaŋ (for or to farmers)

3. Examples in sentence formation

Singular:
1. Dhīvaro narāya macchaŋ āharati.
The fisherman brings a fish for the man.
2. Putto mātulassa odanaŋ dadāti.
The son gives rice to the uncle.
3. Vāṇijo kassakassa ajaŋ dadāti.
The merchant gives a goat to the farmer.

Plural:
1. Dhīvarā narānaŋ macche āharanti.
Fishermen bring fish for men.
2. Puttā mātulānaŋ odanaŋ dadanti.
Sons give rice to uncles.
3. Vāṇijā kassakānaŋ aje dadanti.
Merchants give goats to farmers.

Exercise 5:

4. Translate into English:

1. Vāṇijo rajakassa sāṭakaŋ dadāti.
2. Vejjo ācariyassa dīpaŋ āharati.
3. Migā pāsāṇamhā pabbataŋ dhāvanti.
4. Manussā Buddhehi dhammaŋ labhanti.
5. Puriso vejjāya sakaṭaŋ ākaḍḍhati.
6. Dārako hatthena yācakassa bhattaŋ āharati.
7. Yācako ācariyāya āvāṭaŋ khaṇati.
8. Rajako amaccānaŋ sāṭake dadāti.
9. Brāhmaṇo sāvakānaŋ mañce āharati.
10. Vānaro rukkhamhā patati, kukkuro vānaraŋ ḍasati.
11. Dhīvarā piṭakehi amaccānaŋ macche āharanti.
12. Kassako vāṇijāya rukkhaŋ chindati.
13. Coro kuddālena ācariyāya āvāṭaŋ khaṇati.
14. Vejjo puttānaŋ bhattaŋ pacati.
15. Tāpaso luddakena saddhiŋ bhāsati.
16. Luddako tāpasassa dīpaŋ dadāti.
17. Sīhā mige hananti.
18. Makkaṭo puttena saha rukkhaŋ āruhati.
19. Samaṇā upāsakehi odanaŋ labhanti.
20. Dārakā rodanti, kumāro hasati, mātulo kumāraŋ paharati.
21. Vānarā pabbatamhā oruhanti, rukkhe āruhanti.
22. Corā rathaŋ pavisanti, amacco rathaŋ pajahati.
23. Ācariyo dārakāya rukkhamhā sukaŋ āharati.
24. Luddako pabbatasmā ajaŋ ākaḍḍhati.
25. Tāpaso pabbatamhā sīhaŋ passati.
26. Vāṇijā kassakehi lābhaŋ labhanti.
27. Luddako vāṇijānaŋ varāhe hanati.
28. Tāpaso ācariyamhā pañhe pucchati.
29. Putto mañcamhā patati.
30. Kumārā sahāyakehi saddhiŋ nahāyanti.

5. Translate into Pāli:

1. Merchants bring horses for ministers.
2. The hunter kills a goat for the merchant.
3. The man cuts trees with a saw for the farmer.
4. Deer run away from the lion.
5. The king worships the Buddha along with lay devotees.
6. Thieves run from villages to the mountains.
7. The washerman washes garments for the king.
8. The fisherman brings fish in baskets for farmers.
9. The teacher enters the monastery, sees the monks.
10. The serpent bites the monkey.
11. Boys drag the bed for the brahmin.
12. Thieves enter the palace together with men.
13. Farmers get fish from fishermen.
14. Pigs go from the island to the mountain.
15. The king abandons the palace, the son enters the monastery.
16. The lion sleeps, the monkeys play.
17. The teacher protects his sons from the dog.
18. Hunters shoot deer with arrows for ministers.
19. Children desire rice from the uncle.
20. The doctor gives a garment to the hermit.
21. The merchant brings a goat by cart for the teacher.
22. Sons see the moon from the mountain.
23. Wise men get profit from the dhamma.
24. Monkeys leave the village.
25. The son brings a parrot for his friend from the mountain.
26. The doctor enters the monastery.
27. The jackal runs from the village to the mountain along the road.
28. The cart falls off the road, the child cries.
29. The ministers go up the stairway, the doctor comes down the stairway.
30. Wise men ask questions from the Buddha.

Lesson 6

1. Declension of masculine nouns ending in -a (contd.)

Genetive case: The inflections of the genitive case are very similar to those of the dative case.
The case ending -ssa is added to the nominal base to form the genitive singular.
The case ending -ānaŋ is added to form the genitive plural.
Singular:
1. nara + ssa = narassa (of the man)
2. mātula + ssa = mātulassa (of the uncle)
3. kassaka + ssa = kassakassa (of the farmer)

Plural:
1. nara + ānaŋ = narānaŋ (of the men)
2. mātula + ānaŋ = mātulānaŋ (of the uncles)
3. kassaka + ānaŋ = kassakānaŋ (of the farmers)

2. Examples in sentence formation

Singular:
1. Narassa putto bhattaŋ yācati.
The man's son asks for rice.
2. Mātulassa sahāyako rathaŋ āharati.
The uncle's friend brings the vehicle.
3. Kassakassa sūkaro dīpaŋ dhāvati.
The farmer's pig runs to the island.

Plural:
1. Narānaŋ puttā bhattaŋ yācanti.
Sons of the men ask for rice.
2. Mātulānaŋ sahāyakā rathe āharanti.
Uncles' friends bring vehicles.
3. Kassakānaŋ sūkarā dīpe dhāvanti.
Farmers' pigs run to the islands.

Exercise 6:

3. Translate into English:

1. Kassakassa putto vejjassa sahāyena saddhiŋ āgacchati.
2. Brāhmaṇassa kuddālo hatthamhā patati.
3. Migā āvāṭehi nikkhamanti.
4. Vāṇijānaŋ assā kassakassa gāmaŋ dhāvanti.
5. Mātulassa mitto Tathāgatassa sāvake vandati.
6. Amacco bhūpālassa khaggena sappaŋ paharati.
7. Vāṇijā gāme manussānaŋ piṭakehi macche āharanti.
8. Coro vejjassa sakaṭena mittena saha gāmamhā nikkhamati.
9. Upāsakassa puttā samaṇehi saha vihāraŋ gacchanti.
10. Yācako amaccassa sāṭakaŋ icchati.
11. Mittānaŋ mātulā tāpasānaŋ odanaŋ dadanti.
12. Dhīvarassa kakacena coro kukkuraŋ paharati.
13. Bhūpālassa putto amaccassa assaŋ āruhati.
14. Paṇḍitassa puttā Buddhassa sāvakena saha vihāraŋ pavisanti.
15. Suriyo manusse rakkhati.
16. Vejjassa sunakho ācariyassa sopānamhā patati.
17. Rajakā rukkhehi oruhanti.
18. Yācakassa dārakā rodanti.
19. Luddakassa puttā corassa dārakehi saddhiŋ kīḷanti.
20. Tāpaso Tathāgatassa sāvakānaŋ odanaŋ dadāti.
21. Samaṇā ācariyassa hatthena sāṭake labhanti.
22. Coro vāṇijassa sahāyakasmā assaŋ yācati.
23. Upāsakā Tathāgatassa sāvakehi pañhe pucchanti.
24. Pāsāṇamhā migo patati, luddako hasati, sunakhā dhāvanti.
25. Vejjassa patto puttassa hatthamhā patati.
26. Kumāro mātulānaŋ puttānaŋ hatthena odanaŋ dadāti.
27. Sarā luddakassa hatthehi patanti, migā pabbataŋ dhāvanti.
28. Bhūpālassa putto amaccehi saddhiŋ pāsādasmā oruhati.
29. Vejjassa soṇo kassakassa sūkaraŋ ḍasati.
30. Dhīvaro manussānaŋ macche āharati, lābhaŋ labhati.

4. Translate into Pāli:

1. The brahmin's sons bathe with the minister's son.
2. Uncle's friend cooks rice with the farmer's son.
3. The fisherman brings fish to the king's palace.
4. The king calls the ministers' sons from the palace.
5. The merchant's chariot falls from the mountain.
6. The king's ministers set out from the palace with the horses.
7. The brahmin's doctor gives garments to the hermits.
8. The hunter's dogs run from the mountain to the village.
9. The merchant brings a bed for the doctor's child.
10. Deer run from the mountain to the village.
11. The teacher's child falls from the farmer's tree.
12. The dog eats fish from the fisherman's basket.
13. The disciples of the Buddha go from the monastery to the mountain.
14. The hunter kills a pig with an arrow for the minister's friends.
15. The child gets a lamp from the hands of the teacher.
16. The doctors' teacher calls the child's uncle.
17. The boy brings rice in a bowl for the monk.
18. Men go to the village of the lay devotees.
19. Pigs run away from jackals.
20. Monkeys play with the deer.
21. The wise man comes to the king's island with the merchants.
22. The farmer's children go to the mountain by their uncles' chariots.
23. Garments fall from the carts of the merchants.
24. The recluse gets a bowl from the king's hands.
25. The washerman brings garments for the man's uncle.
26. King's ministers eat rice together with the teacher's friends.
27. Wise men protect the islands of the kings from the thieves.
28. Boys bring baskets for the fishermen from farmers.
29. The farmer's horse drags the doctor's vehicle away from the road.
30. Monks enter the village of the teacher.

Lesson 7

VOCABULARY

1. Masculine nouns ending in -a

nāvika	sailor	*ākāsa*	sky	*samudda*	ocean, sea
deva / sura	deity, god	*loka*	world	*āloka*	light
sakuṇa	bird	*kāka*	crow	*nivāsa*	house
sappurisa	virtuous man	*asappurisa*	wicked man	*kāya*	body
dūta	messenger	*goṇa*	ox, bull		

Verbs

āhiṇḍati	wanders	*carati*	walks	*nisīdati*	sits
sannipatati	assembles	*viharati*	dwells	*vasati*	lives
jīvati	lives	*tiṭṭhati*	stands	*uppatati*	flies, jumps up
tarati	crosses (water)	*uttarati*	comes out (of water)	*pasīdati*	becomes glad, is pleased with

2. Declension of masculine nouns ending in -a (contd.)

Locative case:

Case endings -e / -mhi / -smiŋ are added to the nominal base to form the locative singular. The case ending -esu is added to form the locative plural.

Singular:
1. nara + e / mhi / smiŋ = nare, naramhi, narasmiŋ (in / on / at the man)
2. mātula + e / mhi / smiŋ = mātule, mātulamhi, mātulasmiŋ (in / on / at the uncle)
3. kassaka + e / mhi / smiŋ = kassake, kassakamhi, kassakasmiŋ (in / on / at the farmer)

Plural:
1. nara + esu = naresu (in / on / at men)
2. mātula + esu = mātulesu (in / on / at uncles)
3. kassaka + esu = kassakesu (in / on / at farmers)

3. Examples in sentence formation

Singular:
1. Sappo narasmiŋ patati.
The snake falls on the man.
2. Putto mātulamhi pasīdati.
The son is pleased with the uncle.

3. Vāṇijo kassakasmiŋ pasīdati.
The merchant is pleased with the farmer.
Plural:
1. Sappā naresu patanti.
Snakes fall on men.
2. Puttā mātulesu pasīdanti.
Sons are pleased with their uncles.
3. Vāṇijā kassakesu pasīdanti.
Merchants are pleased with farmers.

Exercise 7:

4. Translate into English:

1. Brāhmaṇo sahāyakena saddhiŋ rathamhi nisīdati.
2. Asappurisā corehi saha gāmesu caranti.
3. Vāṇijo kassakassa nivāse bhattaŋ pacati.
4. Bhūpālassa amaccā dīpesu manusse rakkhanti.
5. Sugatassa sāvakā vihārasmiŋ vasanti.
6. Makkaṭo rukkhamhā āvāṭasmiŋ patati.
7. Suriyassa āloko samuddamhi patati.
8. Kassakānaŋ goṇā gāme āhiṇḍanti.
9. Vejjassa dārako mañcasmiŋ sayati.
10. Dhīvarā samuddamhā piṭakesu macche āharanti.
11. Sīho pāsāṇasmiŋ tiṭṭhati, makkaṭā rukkhesu caranti.
12. Bhūpālassa dūto amaccena saddhiŋ samuddaŋ tarati.
13. Manussā loke jīvanti, devā sagge vasanti.
14. Migā pabbatesu dhāvanti, sakuṇā ākāse uppatanti.
15. Amacco khaggaŋ bhūpālassa hatthamhā ādadāti.
16. Ācariyo mātulassa nivāse mañcamhi puttena saha nisīdati.
17. Tāpasā pabbatamhi viharanti.
18. Upāsakā samaṇehi saddhiŋ vihāre sannipatanti.
19. Kākā rukkhehi uppatanti.
20. Buddho dhammaŋ bhāsati, sappurisā Buddhamhi pasīdanti.
21. Asappuriso khaggena nāvikassa dūtaŋ paharati.
22. Puriso sarena sakuṇaŋ vijjhati, sakuṇo rukkhamhā āvāṭasmiŋ patati.
23. Manussā suriyassa ālokena lokaŋ passanti.
24. Kassakassa goṇā magge sayanti.
25. Goṇassa kāyasmiŋ kāko tiṭṭhati.
26. Migā dīpasmiŋ pāsāṇesu nisīdanti.
27. Sakuṇo nāvikassa hatthamhā āvāṭasmiŋ patati.
28. Sappuriso nāvikena saha samuddamhā uttarati.
29. Kuddālo luddakassa hatthamhā āvāṭasmiŋ patati.
30. Suriyassa ālokena cando bhāsati (shines).

5. Translate into Pāli:

1. The lion stands on the rock in the mountain.
2. Thieves enter the house of the teacher.
3. Children run from the road to the sea with friends.
4. Uncle's oxen wander on the road.
5. Birds sit on the tree.
6. The ox hits the goat with its foot.
7. Jackals live on the mountain.
8. The king worships the feet of the Buddha with his ministers.
9. The uncle sleeps on the bed with his son.
10. The fisherman eats rice in the house of the farmer.
11. The king's horses live in the island.
12. The virtuous man brings a lamp for the hermit.
13. The doctor brings a garment to the teacher's house.
14. The monkey plays with a dog on the rock.
15. The garment falls on the farmer's body.
16. The hunter carries arrows in a basket.
17. Disciples of the Buddha assemble in the monastery.
18. The washerman washes the garments of the ministers.
19. Birds fly in the sky.
20. The virtuous man comes out of the sea together with the sailor.
21. Deities are pleased with the Buddha's disciples.
22. Merchants cross the sea together with sailors.
23. The good man protects the dog from the serpent.
24. Crows fly from trees in the mountain.
25. The pig pulls a fish from the fisherman's basket.
26. The light of the sun falls on the men in the world.
27. Deities go through the sky.
28. Children play with the dog on the road.
29. The wicked man drags a monkey from the tree.
30. The king's messenger gets down from the horse.

Lesson 8

1. Declension of masculine nouns ending in -a (contd.)

Vocative Case: The uninflected nominal base is used as the vocative singular. The case ending -ā is added to form the vocative plural.

Singular:
1. nara (O man)
2. mātula (O uncle)
3. kassaka (O farmer)

Plural:
nara + ā = narā (O men)
mātula + ā = mātulā (O uncles)
kassaka + ā = kassakā (O farmers)

2. The full paradigm of the declension of masculine nouns ending in -a

Nara = "man"

	Singular	Plural
Nominative	naro	narā
Accusative	naraŋ	nare
Instrumental	narena	narehi (narebhi)
Ablative	narā, naramhā, narasmā	narehi (narebhi)
Dative	narāya, narassa	narānaŋ
Genitive	narassa	narānaŋ
Locative	nare, naramhi, narasmiŋ	naresu
Vocative	nara	narā

[In this table, the cases are listed in their traditional order; the Pali names for the cases translate as *first, second, third…* in relation to this schema (*viz.*, 1st = nominative, 2nd = accusative, 3rd = instrumental… etc.). However, later in the textbook, Dr. De Silva instead lists the Vocative after the nominative (*viz.*, in the second position), as noted in lesson 18 --E.M.]

3. Declension of neuter nouns ending in -a

Phala = fruit

	Singular	Plural
Nominative	phalaŋ	phalā, phalāni
Accusative	phalaŋ	phale, phalāni
…	…	…
Vocative	phala	phalāni

The rest is similar to the declension of masculine nouns ending in -a.

Vocabulary

Neuter nouns ending in -a:

nayana / locana	eye	*udaka / jala*	water	*arañña / vana*	forest
puppha / kusuma	flower	*geha / ghara*	house	*āsana*	seat
paṇṇa	leaf	*tiṇa*	grass	*khīra*	milk
nagara	city, town	*uyyāna*	park	*khetta*	field
bhaṇḍa	goods	*sīla*	virtue, precept	*dāna*	alms, charity
rūpa	object	*dvāra*	door	*vattha*	cloth

Verbs:

vivarati	opens	*naccati*	dances	*nikkhipati*	puts
uṭṭhahati	gets up	*phusati*	touches	*anusāsati*	instructs
ovadati	advises	*saŋharati*	collects	*āsiñcati*	sprinkles
akkosati	scolds	*bhindati*	breaks	*pibati / pivati*	drinks

Exercise 8:

4. Translate into English:

1. Upāsako pupphāni āharati.
2. Araññe migā vasanti, rukkhesu makkaṭā caranti.
3. Goṇā tiṇaŋ khādanti.
4. Manussā nayanehi passanti.
5. Samaṇo vihārasmiŋ āsane nisīdati.
6. Rukkhamhā paṇṇāni patanti.
7. Vāṇijā gāmamhā khīraŋ nagaraŋ haranti.
8. Bhūpālo kumārena saddhiŋ uyyāne carati.
9. Kassako khettamhi kuddālena āvāṭe khaṇati.
10. Mātulo puttassa bhaṇḍāni dadāti.
11. Upāsakā samaṇānaŋ dānaŋ dadanti, sīlāni rakkhanti.
12. Dārakā mittehi saddhiŋ udakasmiŋ kīḷanti.
13. Kassakā vāṇijehi vatthāni labhanti.
14. Kumāro uyyānamhā mātulassa kusumāni āharati.
15. Brāhmaṇassa ajā goṇehi saha vane āhiṇḍanti, tiṇāni khādanti.
16. Sīho vanasmiŋ rukkhamūle (at the foot of a tree) nisīdati.
17. Rajakā udakena āsanāni dhovanti.
18. Amacco dūtena saddhiŋ rathena araññaŋ pavisati.
19. Yācakassa putto udakena paṇṇāni dhovati.
20. Vāṇijā bhaṇḍāni nagaramhā gāmaŋ āharanti.
21. Tathāgatassa sāvakā asappurisānaŋ putte anusāsanti.
22. Upāsakā udakena pupphāni āsiñcanti.
23. Kumāro pattaŋ bhindati, mātulo akkosati.
24. Luddakassa putto migassa kāyaŋ hatthena phusati.
25. Goṇo khette pāsāṇamhā uṭṭhahati.
26. Rajakassa putto sāṭake mañcasmiŋ nikkhipati.
27. Sugatassa sāvako vihārassa dvāraŋ vivarati.
28. Vejjassa dārakā gehe naccanti.
29. Paṇḍito asappurisaŋ ovadati.
30. Coro ācariyassa sakaṭaŋ pabbatasmiŋ pajahati.

5. Translate into Pāli:

1. Children play in the water with the dog.
2. The wicked man breaks leaves from the tree.
3. Kings go in vehicles to the park with their ministers.
4. Merchants set out from the city with goods.
5. Virtuous men give alms to monks.
6. Disciples of the Buddha assemble in the park with lay devotees.
7. The thief gets down from the tree in the forest.
8. Wicked men hit the monkeys on the trees with stones.
9. The doctor's horse eats grass with the ox on the road.
10. Jackals live in forests, dogs live in villages.
11. Brahmins sit on seats in the house of the wise man.
12. The sailor opens the doors of his house.
13. The sons of fishermen dance with friends in the park.
14. The merchant puts fish in baskets.
15. The world gets light from the sun.
16. Sailors get up from their seats.
17. The doctor's friend touches the body of the dog with his foot.
18. The Buddha instructs his disciples in the monastery.
19. Boys collect flowers from the park, lay devotees sprinkle them with water.
20. The parrot flies into the sky from the house of the sailor.
21. The thief cuts a tree with a saw, the farmer scolds (him).
22. The wise man advises the merchant, the merchant is pleased with the wise man.
23. The king's messenger comes out of the sea with the sailor.
24. Merchants bring clothes for farmers from the city.
25. Gods protect virtuous men. Good men protect virtues.
26. Men see objects with their eyes with (the help of) the light of the sun.
27. Leaves from the trees fall on the road.
28. Lay devotees place flowers on altars (pupphāsana).
29. Goats drink water from pits in the field.
30. The lions get up from the rock at the foot of the tree (rukkhamūla).

Lesson 9

1. The Gerund, the Absolutive or the Indeclinable Participle

The suffix -tvā is added to the root of the verb or verbal base* with or sometimes without the connecting vowel -ito form the gerund, absolutive or the indeclinable participle.

pac + i + tvā	= pacitvā	= having cooked
khād + i + tvā	= khāditvā	= having eaten
gam + tvā	= gantvā	= having gone
han + tvā	= hantvā	= having killed

* The root is the simplest element of a verb without prefixes, suffixes or terminations. These are normally given in Sanskrit in grammars by Western scholars. The base is formed by adding a suffix to the root before a termination.

For example:

pac is the root	paca is the base
khād is the root	khāda is the base
bhuj is the root	bhuñja is the base
gam is the root	gaccha is the base

The suffix -ya is sometimes added to roots with a prefix.

ā + gam + ya	= āgamma (with assimilation)	= having come
ā + dā + ya	= ādāya	= having taken
ā + ruh + ya	= āruyha (with metathesis)	= having climbed
ava + ruh + ya	= oruyha (with metathesis)	= having descended

2. Attention may be paid to the following forms:

bhuñjati bhuñjitvā, bhutvā
āgacchati āgantvā, āgamma
hanati hanitvā, hantvā
dadāti daditvā, datvā
nahāyati nahāyitvā, nahātvā
tiṭṭhati ṭhatvā
nikkhamati nikkhamitvā, nikkhamma
pajahati pajahitvā, pahāya
passati passitvā;
but disvā is more commonly used from the root dṛś to see, instead of passitvā.
uṭṭhahati uṭṭhahitvā, uṭṭhāya

3. Examples in sentence formation

1. Kassako khettamhā āgantvā bhattaŋ bhuñjati.
The farmer, having come from the field, eats rice.
2. Vānarā rukkhaŋ āruyha phalāni khādanti.
Having climbed the tree, monkeys eat fruits.
3. Dārako bhattaŋ yācitvā rodati.
Having asked for rice, the child cries.
4. Samaṇo Buddhaŋ passitvā vandati.
Having seen the Buddha, the recluse worships (him).

Exercise 9:

4. Translate into English:

1. Upāsako vihāraŋ gantvā samaṇānaŋ dānaŋ dadāti.
2. Sāvako āsanamhi nisīditvā pāde dhovati.
3. Dārakā pupphāni saŋharitvā mātulassa datvā hasanti.
4. Yācakā uyyānamhā āgamma kassakasmā odanaŋ yācanti.
5. Luddako hatthena sare ādāya araññaŋ pavisati.
6. Kumārā kukkurena saddhiŋ kīḷitvā samuddaŋ gantvā nahāyanti.
7. Vāṇijo pāsāṇasmiŋ ṭhatvā kuddālena sappaŋ paharati.
8. Sappuriso yācakassa putte pakkositvā vatthāni dadāti.
9. Dārako āvāṭamhi patitvā rodati.
10. Bhūpālo pāsādamhā nikkhamitvā amaccena saddhiŋ bhāsati.
11. Sunakho udakaŋ pivitvā gehamhā nikkhamma magge sayati.
12. Samaṇā bhūpālassa uyyāne sannipatitvā dhammaŋ bhāsanti.
13. Putto nahātvā bhattaŋ bhutvā mañcaŋ āruyha sayati.
14. Vāṇijā dīpamhā nagaraŋ āgamma ācariyassa gehe vasanti.
15. Rajako vatthāni dhovitvā puttaŋ pakkosati.
16. Vānarā rukkhehi oruyha uyyāne āhiṇḍanti.
17. Migā vanamhi āhiṇḍitvā paṇṇāni khādanti.
18. Kumāro nayanāni dhovitvā suriyaŋ passati.
19. Nāvikassa mittā nagarasmā bhaṇḍāni ādāya gāmaŋ āgacchanti.
20. Dārako khīraŋ pivitvā gehamhā nikkhamma hasati.
21. Sappurisā dānāni datvā sīlāni rakkhitvā saggaŋ gacchanti.
22. Sūkaro udakamhā uttaritvā āvāṭaŋ oruyha sayati.
23. Tāpaso Tathāgatassa sāvakaŋ disvā vanditvā pañhaŋ pucchati.
24. Asappuriso yācakassa pattaŋ bhinditvā akkositvā gehaŋ gacchati.
25. Sakuṇā gāme rukkhehi uppatitvā araññaŋ otaranti.
26. Paṇḍito āsanamhā uṭṭhahitvā tāpasena saddhiŋ bhāsati.
27. Dārako gehā nikkhamma mātulaŋ pakkositvā gehaŋ pavisati.
28. Devā sappurisesu pasīditvā te (them) rakkhanti.
29. Kumārassa sahāyakā pāsādaŋ āruyha āsanesu nisīdanti.
30. Goṇā khettamhi āhiṇḍitvā tiṇaŋ khāditvā sayanti.

5. Translate into Pāli:

1. Having gone out of the house the farmer enters the field.
2. Having preached (deseti)the doctrine, the Buddha enters the monastery.
3. The king having been pleased with the Buddha, abandons the palace and goes to the monastery.
4. Having climbed down from the stairway, the child laughs.
5. Having hit the serpent with a stone the boy runs into the house.
6. Having gone to the forest the man climbs a tree and eats fruits.
7. Having washed the clothes in the water, the washerman brings (them) home.
8. The lion having killed a goat, eats having sat on a rock.
9. The doctor having seen the merchants' goods leaves the city.
10. Having broken (into) the house thieves run to the forest.
11. Having roamed in the field the pig falls into a pit.
12. The fisherman brings fish from the sea for farmers.
13. Having taken goods from the city, the teacher comes home.
14. Having stood on a mountain, the hunter shoots birds with arrows.
15. The oxen having eaten grass in the park, sleep on the road.
16. The king having got down from the chariot speaks with the farmers.
17. The man having given up his house enters the monastery.
18. Fishermen give fish to merchants and receive profits.
19. The lay devotee having asked a question from the monk sits on his seat.
20. The disciples of the Buddha, having seen the wicked men, admonish.
21. The brahmin, having scolded the child, hits (him).
22. The deities, having asked questions from the Buddha, become glad.
23. The dog, having bitten the teacher's foot, runs into the house.
24. The monkey, having played with the goat on the road, climbs a tree.
25. The hermit, having come from the forest, receives a cloth from the good man.
26. Having drunk water, the child breaks the bowl.
27. Having advised the farmers' sons, and having risen from the seats, the monks go to the monastery.
28. The sailor, having crossed the sea, goes to the island.
29. The child calls the uncles and dances in the house.
30. Having washed clothes and bathed, the farmer gets out of water.

Lesson 10

1. The Infinitive

The suffix -tuŋ is added to the root of the verb or the verbal base with or sometimes without the connecting vowel -ito form the infinitive.

pac + i + tuŋ = **pacituŋ =** to cook	**dā + tuŋ =** **dātuŋ =** to give
khād + i + tuŋ = **khādituŋ =** to eat	**(Skt sthā) ṭhā + tuŋ =** **ṭhātuŋ =** to stand
gam + tuŋ = **gantuŋ =** to go	**pā + tuŋ =** **pātuŋ / pivituŋ =** to drink

2. Examples in sentence formation

1. Kassako khettaŋ kasituŋ icchati.
The farmer wishes to plough the field.
2. Dārako phalāni khādituŋ rukkhaŋ āruhati.
The child climbs the tree to eat fruits.
3. Manussā samaṇehi pañhe pucchituŋ vihāraŋ āgacchanti.
Men come to the monastery to ask questions from the recluses.
4. Kumārā kīḷituŋ mittehi saha samuddaŋ gacchanti.
Boys go to the sea with friends to play.

Exercise 10:

3. Translate into English:

1. Kumārā vanamhi mittehi saha kīḷitvā bhattaŋ bhuñjituŋ gehaŋ dhāvanti.
2. Migā tiṇaŋ khāditvā udakaŋ pātuŋ pabbatamhā uyyānaŋ āgacchanti.
3. Vāṇijassa putto bhaṇḍāni āharituŋ rathena nagaraŋ gacchati.
4. Yācako mātulassa kuddālena āvāṭaŋ khaṇituŋ icchati.
5. Amaccā bhūpālaŋ passituŋ pāsādamhi sannipatanti.
6. Goṇā uyyāne āhiṇḍitvā kassakassa khettaŋ āgacchanti.
7. Upāsakā samaṇānaŋ dānaŋ dātuŋ vihāraŋ pavisanti.
8. Rathena nagaraŋ gantuŋ puriso gehasmā nikkhamati.
9. Brāhmaṇo vejjena saddhiŋ nahāyituŋ udakaŋ otarati.
10. Coro amaccassa gehaŋ pavisituŋ uyyāne āhiṇḍati.
11. Sīho pabbatamhi sayitvā uṭṭhāya migaŋ hantuŋ oruhati.
12. Udakaŋ otaritvā vatthāni dhovituŋ rajako puttaŋ pakkosati.
13. Tathāgataŋ passitvā vandituŋ upāsako vihāraŋ pavisati.
14. Khettaŋ kasituŋ kassako kuddālaŋ ādāya gehā nikkhamati.

15. Sarehi mige vijjhituŋ luddakā sunakhehi saha araññaŋ pavisanti.
16. Narā gāmamhā nikkhamitvā nagare vasituŋ icchanti.
17. Sakuṇe passituŋ amaccā kumārehi saha pabbataŋ āruhanti.
18. Pabbatasmā rukkhaŋ ākaḍḍhituŋ vāṇijena saha kassako gacchati.
19. Phalāni khādituŋ makkaṭā rukkhesu caranti.
20. Paṇḍito sugatassa sāvakehi saddhiŋ bhāsituŋ icchati.
21. Samuddaŋ taritvā dīpaŋ gantvā vatthāni āharituŋ vāṇijā icchanti.
22. Pupphāni saŋharitvā udakena āsiñcituŋ upāsako kumāre ovadati.
23. Ajassa kāyaŋ hatthehi phusituŋ dārako icchati.
24. Brāhmaṇassa gehe āsanesu nisīdituŋ rajakassa puttā icchanti.
25. Pātuŋ udakaŋ yācitvā dārako rodati.

4. Translate into Pāli:

1. Goats roam in the park to eat leaves and drink water.
2. The wicked man wishes to hit the dog with his foot.
3. Friends go to the park to play with their dogs.
4. The lay devotee wishes to come home and instruct his sons.
5. The deity wishes to go to the monastery and speak to the Buddha.
6. The good man wishes to protect virtues and give alms.
7. Pigs run from the village to enter the forest.
8. The farmer asks for a hoe from the merchant to dig pits in his field.
9. Lay devotees assemble in the monastery to worship the Buddha.
10. The uncle comes out of the house to call the fisherman.
11. Farmers wish to get oxen; merchants wish to get horses.
12. The king wishes to abandon his palace.
13. Men take baskets and go to the forest to collect fruits for their children.
14. The farmer wanders in the forest to cut grass for his oxen.
15. Men wish to live in houses in the city with their sons.
16. Having stood on the rock, the child sees flowers on the trees.
17. Having received a garment from the teacher the doctor is pleased.
18. The hunter calls a friend to drag a goat from the forest.
19. The sailor calls merchants to cross the sea.
20. Having risen from the seat the good man wishes to speak with the monk.
21. Children wish to get down to the water and bathe.
22. The minister mounts the horse to go to the forest to shoot deer.
23. The boy wishes to cook rice for his uncle's friends.
24. Jackals leave the forest to enter the farmers' fields.
25. Men wish to see objects with their eyes by the light of the sun.

Lesson 11

VOCABULARY

1. Neuter nouns ending in -a

āpaṇa	shop, bazaar	*puñña*	merit	*pāpa*	evil, sin
kamma	deed, action	*kusala*	good	*akusala*	evil
dhana	wealth	*dhañña*	corn	*bīja*	seed
dussa	cloth	*cīvara*	robe	*mūla*	root, money
rukkhamūla	foot of a tree	*tuṇḍa*	beak	*vetana*	wage, pay
paduma	lotus	*gīta*	song	*suvaṇṇa / hirañña*	gold
sacca	truth	*pānīya*	drinking water	*citta*	mind

Verbs

pariyesati	searches, seeks	*ārabhati*	begins	*ussahati*	tries
upasaŋkamati	approaches	*adhigacchati*	understands, attains	*gāyati*	sings
āmasati	touches, strokes	*bhāyati*	fears	*cavati*	departs, dies
uppajjati	is born	*khipati*	throws	*vapati*	sows
ākaŋkhati	hopes	*sibbati*	sews		

2. The Present Participle

Present participles are formed by adding -nta / māna to the verbal base.
They function as adjectives and agree in gender, number and case with the nouns they qualify.
They are declined like -a ending nouns in the masculine and neuter.
(As the feminine gender has not been introduced thus far, the feminine gender of the present participle is explained in **Lesson 21**).

paca + nta / māna = **pacanta / pacamāna =** cooking	**gaccha + nta / māna =** **gacchanta / gacchamāna =** going

bhuñja + nta / māna =
bhuñjanta / bhuñjamāna =
eating

tiṭṭha + nta / māna =
tiṭṭhanta / tiṭṭhamāna =
standing

vihara + nta / māna =
viharanta / viharamāna =
dwelling

3. Examples in sentence formation

Singular:
1. Bhattaŋ pacanto / pacamāno puriso hasati. (Nom. case)
The man who is cooking rice laughs.
2. Vejjo bhattaŋ pacantaŋ / pacamānaŋ purisaŋ pakkosati. (Acc. case)
The doctor calls the man who is cooking rice.
3. Vejjo bhattaŋ pacantena / pacamānena purisena saha bhāsati. (Inst.case)
The doctor speaks with the man who is cooking rice.
Plural:
1. Bhattaŋ pacantā / pacamānā purisā hasanti. (Nom. case)
The men who are cooking rice laugh.
2. Vejjo bhattaŋ pacante / pacamāne purise pakkosati. (Acc. case)
The doctor calls the men who are cooking rice.
3. Vejjo bhattaŋ pacantehi / pacamānehi purisehi saha bhāsati. (Inst.case)
The doctor speaks with the men who are cooking rice.
Similarly, the present participle can be declined in all cases to agree with the nouns they qualify.

Exercise 11:

4. Translate into English:

1. Pānīyaŋ yācitvā rodanto dārako mañcamhā patati.
2. Vatthāni labhituŋ icchanto vāṇijo āpaṇaŋ gacchati.
3. Upāsako padumāni ādāya vihāraŋ gacchamāno Buddhaŋ disvā pasīdati.
4. Sakuṇo tuṇḍena phalaŋ haranto rukkhasmā uppatati.
5. Cīvaraŋ pariyesantassa samaṇassa ācariyo cīvaraŋ dadāti.
6. Araññe āhiṇḍanto luddako dhāvantaŋ migaŋ passitvā sarena vijjhati.
7. Uyyāne āhiṇḍamānamhā kumāramhā brāhmaṇo padumāni yācati.
8. Rathena gacchamānehi amaccehi saha ācariyo hasati.
9. Dānaŋ dadāmānā sīlāni rakkhamānā manussā sagge uppajjanti.
10. Dhaññaŋ ākaŋkhantassa purisassa dhanaŋ dātuŋ vāṇijo icchati.
11. Goṇe hanantā rukkhe chindantā asappurisā dhanaŋ saŋharituŋ ussahanti.
12. Vihāraŋ upasaŋkamanto Buddho dhammaŋ bhāsamāne sāvake passati.
13. Rukkhamūle nisīditvā gītāni gāyantā kumārā naccituŋ ārabhanti.
14. Suvaṇṇaŋ labhituŋ ussahantā manussā pabbatasmiŋ āvāṭe khaṇanti.
15. Udakaŋ pātuŋ icchanto sīho udakaŋ pariyesamāno vanamhi carati.
16. Vetanaŋ labhituŋ ākaŋkhamāno naro rajakāya dussāni dhovati.
17. Samaṇehi bhāsantā upāsakā saccaŋ adhigantuŋ ussahanti.
18. Magge sayantaŋ sunakhaŋ udakena siñcitvā dārako hasati.
19. Sīlaŋ rakkhantā sappurisā manussalokā cavitvā devaloke uppajjanti.
20. Dhanaŋ saŋharituŋ ussahanto vāṇijo samuddaŋ taritvā dīpaŋ gantuŋ ārabhati.
21. Goṇe pariyesamāno vane āhiṇḍanto kassako sīhaŋ disvā bhāyati.
22. Rukkhesu nisīditvā phalāni bhuñjamānā kumārā gītaŋ gāyanti.
23. Cittaŋ pasīditvā dhammaŋ adhigantuŋ ussahantā narā sagge uppajjanti.
24. Tuṇḍena piṭakamhā macchaŋ ākaḍḍhituŋ icchanto kāko sunakhamhā bhāyati.
25. Khettaŋ kasitvā bījāni vapanto kassako dhaññaŋ labhituŋ ākaŋkhati.
26. Suriyassa ālokena locanehi rūpāni passantā manussā loke jīvanti.
27. Rukkhamūle nisīditvā cīvaraŋ sibbantena samaṇena saddhiŋ upāsako bhāsati.
28. Rukkhamūle sayantassa yācakassa kāye paṇṇāni patanti.
29. Vāṇijassa mūlaŋ datvā asse labhituŋ amacco ussahati.
30. Khīraŋ pivitvā hasamāno dārako pattaŋ mañcasmiŋ khipati.

5. Translate into Pāli.

1. The man washing clothes speaks with the boy going on the road.
2. The brahmin sees the deer coming out of the forest to drink water.
3. Goats in the park eat leaves falling from the trees.
4. Wicked men wish to see hunters killing deer.
5. The farmer sees birds eating seeds in his field.
6. Recluses who enter the city wish to worship the Buddha dwelling in the monastery.
7. Standing on the stairway the child sees monkeys sitting on the tree.
8. Boys give rice to fish moving in the water.
9. The sailor wishing to cross the sea asks for money from the king.
10. Men see with their eyes the light of the moon falling on the sea.
11. Lay devotees try to give robes to monks living in the monastery.
12. Wishing for merit virtuous men give alms to the monks and observe (rakkhanti) the precepts.
13. The man walks on the leaves falling from the trees in the forest.
14. The uncle gives a lotus to the child searching for flowers.
15. Having given the beggar some corn the fisherman enters the house.
16. The minister gives seeds to the farmers who plough their fields.
17. The dog tries to bite the hand of the man who strokes his body.
18. The Buddha's disciples question the child crying on the road.
19. The uncle's friend calls the boys singing songs seated under the tree.
20. Virtuous men give food to the monks who approach their houses.
21. Wise men who wish to be born in heaven practise (rakkhanti) virtue.
22. Seeing the jackal approaching the village the farmer tries to hit it with a stone.
23. Speaking the truth lay devotees try to understand the doctrine.

24. Having washed the bowl with water the hermit looks for drinking water.
25. Wise men who observe the precepts begin to understand the truth.

Lesson 12

1. Conjugation of Verbs

The Present Tense, Active Voice

So far only the present tense, active voice, third person singular and plural have been introduced. This lesson gives the conjugation in full.

Singular:
3rd: (So) pacati = He cooks 2nd: (Tvaŋ) pacasi = You cook 1st: (Ahaŋ) pacāmi = I cook
Plural:
(Te) pacanti = They cook (Tumhe) pacatha = You cook (Mayaŋ) pacāma = We cook

Paca, "to cook"

	Singular	Plural
3rd person	pacati	pacanti
2nd person	pacasi	pacatha
1st person	pacāmi	pacāma

2. Examples in sentence formation

Singular:
1. So bhattaŋ pacati = He cooks rice.
2. Tvaŋ bhattaŋ pacasi = You (sg.) cook rice.
3. Ahaŋ bhattaŋ pacāmi = I cook rice.

Plural:
1. Te bhattaŋ pacanti = They cook rice.
2. Tumhe bhattaŋ pacatha = You (pl.) cook rice.
3. Mayaŋ bhattaŋ pacāma = We cook rice.

Exercise 12:

3. Translate into English:

1. Tvaŋ mittehi saddhiŋ rathena āpaṇamhā bhaṇḍāni āharasi.
2. Ahaŋ udakamhā padumāni āharitvā vāṇijassa dadāmi.
3. Tumhe samaṇānaŋ dātuŋ cīvarāni pariyesatha.
4. Mayaŋ sagge uppajjituŋ ākaŋkhamānā sīlāni rakkhāma.
5. Te dhammaŋ adhigantuŋ ussahantānaŋ samaṇānaŋ dānaŋ dadanti.
6. So araññamhi uppatante sakuṇe passituŋ pabbataŋ āruhati.
7. Mayaŋ sugatassa sāvake vandituŋ vihārasmiŋ sannipatāma.
8. Āgacchantaŋ tāpasaŋ disvā so bhattaŋ āharituŋ gehaŋ pavisati.
9. Ahaŋ udakaŋ oruyha brāhmaṇassa dussāni dhovāmi.
10. Tvaŋ gehassa dvāraŋ vivaritvā pānīyaŋ pattamhā ādāya pivasi.
11. Ahaŋ hiraññaŋ pariyesanto dīpamhi āvāṭe khaṇāmi.
12. Phalāni khādantā tumhe rukkhehi oruhatha.
13. Pāsāṇasmiŋ ṭhatvā tvaŋ candaŋ passituŋ ussahasi.
14. Mayaŋ manussalokamhā cavitvā sagge uppajjituŋ ākaŋkhāma.
15. Tumhe araññe vasante mige sarehi vijjhituŋ icchatha.
16. Mayaŋ uyyāne carantā sunakhehi saddhiŋ kīḷante dārake passāma.
17. Tvaŋ rukkhamūle nisīditvā ācariyassa dātuŋ vatthaŋ sibbasi.
18. Mayaŋ puññaŋ icchantā samaṇānaŋ dānaŋ dadāma.
19. Tumhe saccaŋ adhigantuŋ ārabhatha.
20. Tvaŋ gītaŋ gāyanto rodantaŋ dārakaŋ rakkhasi.
21. Mayaŋ hasantehi kumārehi saha uyyāne naccāma.
22. So pānīyaŋ pivitvā pattaŋ bhinditvā mātulamhā bhāyati.
23. Pāsādaŋ upasaŋkamantaŋ samaṇaŋ disvā bhūpālassa cittaŋ pasīdati.
24. Mayaŋ araññaŋ pavisitvā ajānaŋ paṇṇāni saŋharāma.
25. Khettaŋ rakkhanto so āvāṭe khaṇante varāhe disvā pāsāṇehi paharati.

4. Translate into Pāli:

1. I call the child who is stroking the dog's body.
2. We try to learn the truth speaking with the monks who assemble in the monastery.
3. Sitting in the park you (pl.) eat fruits with friends.
4. You drink milk seated on a chair.
5. We set out from home to go and see the deer roaming in the forest.
6. I wish to understand the doctrine.
7. Standing on the mountain we see the moonlight falling on the sea.
8. I drag the farmer's cart away from the road.
9. You (pl.) sit on the seats, I bring drinking water from the house.
10. We wander in the fields looking at the birds eating seeds.
11. I advise the wicked man who kills pigs.
12. You (sg.) get frightened seeing the snake approaching the house.
13. I ask questions from the men who come out of the forest.
14. Seeing the crying child we call the doctor going on the road.
15. I protect virtues, give alms to the monks and live in the house with children.
16. Good men who fear evil deeds are born in heaven.
17. Expecting to get profit we bring goods from the city.
18. We stand under the tree and sprinkle water on the flowers.
19. I wash the bowls with water and give (them) to the doctor.
20. Searching for the truth I give up the house and enter the monastery.
21. Wishing to see the monks you (pl.) assemble in the park.
22. I see a fruit falling from the crow's beak.
23. You (sg.) cross the sea and bring a horse from the island.
24. I set out from home to bring a lamp from the market.
25. Having taken a basket I go to the field to collect corn.

Lesson 13

1. Conjugation of Verbs

The Present Tense, Active Voice (continued)

Verbs which have the base ending in -e are conjugated somewhat differently from what has been learnt so far. They can have two verbal bases, one ending in -e, the other ending in -aya, as in coreti and corayati.

	Base: Core, "to steal"	
	Singular	Plural
3rd person	(So) coreti	(Te) corenti
2nd person	(Tvaŋ) coresi	(Tumhe) coretha
1st person	(Ahaŋ) coremi	(Mayaŋ) corema

	Base: Coraya, "to steal"	
	Singular	Plural
3rd person	(So) corayati	(Te) corayanti
2nd person	(Tvaŋ) corayasi	(Tumhe) corayatha
1st person	(Ahaŋ) corayāmi	(Mayaŋ) corayāma

2. Some verbs similarly conjugated are as follows:

deseti	preaches	*cinteti*	thinks	*pūjeti*	honours, offers
pūreti	fills	*pīḷeti*	oppresses	*katheti*	speaks
uḍḍeti	flies	*udeti*	(sun or moon) rises	*ropeti*	plants
manteti	discusses, takes counsel	*āmanteti*	addresses	*nimanteti*	invites
oloketi	looks at	*jāleti*	kindles	*chādeti*	covers
māreti	kills	*neti*	leads, takes away	*āneti*	brings
ṭhapeti	keeps	*pāteti*	fells	*pāleti*	rules, governs
parivajjeti	avoids	*obhāseti*	illuminates	*deti (dadāti)*	gives

3. N.B. Gerunds / absolutives and infinitives from the above verbs are formed retaining the -e in the base.

Gerunds desetvā, cintetvā, pūjetvā, pūretvā, etc.
Infinitives desetuŋ, cintetuŋ, pūjetuŋ, pūretuŋ, etc.

4. Verbs which have the base ending in -nā are conjugated as follows:

	Base: Kiṇā = to buy	
	Singular	Plural
3rd person	(So) kiṇāti	(Te) kiṇanti
2nd person	(Tvaŋ) kiṇāsi	(Tumhe) kiṇātha
1st person	(Ahaŋ) kiṇāmi	(Mayaŋ) kiṇāma

5. Some verbs similarly declined are as follows:

vikkiṇāti	sells	*suṇāti*	hears	*mināti*	measures
gaṇhāti	takes	*uggaṇhāti*	learns	*jānāti*	knows
jināti	wins	*pāpuṇāti / pappoti*	reaches	*ocināti*	picks, collects
pahiṇāti	sends				

N.B. It should be observed that the present tense verbal terminations remain constant. Only the vikaraṇa suffix, or the conjugational sign in between the root and the termination, shows variation.

6. Attention should be paid to the following forms:

Present Tense	Gerund / Absolutive	Infinitive
jānāti	ñatvā / jānitvā	ñātuŋ
suṇāti	sutvā / suṇitvā	sotuŋ / suṇituŋ
pāpuṇāti / pappoti	patvā / pāpuṇitvā	pāpuṇituŋ / pappotuŋ
gaṇhāti	gahetvā / gaṇhitvā	gahetuŋ / gaṇhituŋ

7. The two verbs bhavati / hoti (to be) and karoti (to do) occur frequently in the language.

Their gerunds and infinitives are as follows:

Present Tense	Gerund / Absolutive	Infinitive
hoti	bhavitvā / hutvā	bhavituŋ / hotuŋ
karoti	katvā	kātuŋ

The verb atthi (to be) from root as and karoti (to do) from root kṛ are special verbs of frequent occurrence. They are conjugated as follows:

	As-, "to be"	
	Singular	Plural
3rd person	atthi	santi
2nd person	asi	attha
1st person	asmi / amhi	asma / amha

	Kṛ-, "to do"	
	Singular	Plural
3rd person	karoti	karonti
2nd person	karosi	karotha
1st person	karomi	karoma

Exercise 13

8. Translate into English:

1. Buddho vihārasmiŋ sannipatantānaŋ manussānaŋ dhammaŋ deseti.
2. Buddhassa pūjetuŋ cintento upāsako pupphāni ocināti.
3. Te patte udakena pūrentā gītaŋ gāyanti.
4. Tumhe araññe vasante mige pīḷetvā asappurisā hotha.
5. Mayaŋ āpaṇaŋ gantvā vāṇijehi saddhiŋ kathetvā dhaññaŋ vikkiṇāma.
6. Tvaŋ uḍḍentaŋ sukaŋ disvā gaṇhituŋ icchasi.
7. Pabbatamhā udentaŋ candaŋ passituŋ kumāro gharamhā dhāvati.
8. Ahaŋ kassakehi saha khettasmiŋ rukkhe ropemi.
9. Mayaŋ amaccehi saha mantentā pāsādasmiŋ āsanesu nisīdāma.
10. Tumhe Tathāgatassa sāvake nimantetvā dānaŋ detha.
11. Upāsakā vihāraŋ gantvā dīpe jāletvā dhammaŋ sotuŋ nisīdanti.
12. Luddako sīsaŋ (head) dussena chādetvā nisīditvā sakuṇe maretuŋ ussahati.
13. So vane āhiṇḍante goṇe gāmaŋ ānetvā vāṇijānaŋ vikkiṇāti.
14. Tvaŋ āpaṇehi bhaṇḍāni kiṇitvā sakaṭena ānetvā gehe ṭhapesi.
15. Tumhe kakacehi rukkhe chinditvā pabbatamhā pātetha.
16. Dhammena manusse pālentā bhūpālā akusalaŋ parivajjenti.
17. Saccaŋ ñātuŋ icchanto ahaŋ samaṇehi pañhe pucchāmi.
18. Dānaŋ datvā sīlaŋ rakkhantā sappurisā saggalokaŋ pāpuṇanti.
19. Dhaññaŋ minanto kassako āpaṇaŋ netvā dhaññaŋ vikkiṇituŋ cinteti.
20. Ahaŋ pattena pānīyaŋ pivanto dvārasmiŋ ṭhatvā maggaŋ olokemi.
21. So āpaṇamhā khīraŋ kiṇituŋ puttaŋ pahiṇāti.
22. Mayaŋ dhammaŋ uggaṇhituŋ ussahantā paṇḍitena saha mantema.
23. Corehi saddhiŋ gehe bhinditvā manusse pīḷentā tumhe asappurisā hotha.
24. Ahaŋ suvaṇṇaŋ pariyesamāne dīpamhā āgacchante vāṇije jānāmi.
25. Ahaŋ ācariyo homi, tvaŋ vejjo hosi.
26. Tvaŋ asappurisa, Buddhena desentaŋ dhammaŋ sutvā sappuriso bhavituŋ ussahasi.
27. Ahaŋ paṇḍitehi saddhiŋ mantento dhammena dīpaŋ pālento bhūpālo asmi.
28. Varāhe mārentā corā kassake pīḷentā pāpakammāni karonti.
29. Sīlaŋ rakkhantā puññakammāni karontā manussā saggaŋ pappotuŋ ākaŋkhanti.
30. Akusalaŋ pahāya pāpaŋ parivajjetvā viharantā narā sappurisā bhavanti.

9. Translate into Pāli:

1. Having picked fruits from the trees you send (them) to the market.
2. Having heard the Buddha preach the doctrine I become glad.
3. Thinking of collecting corn I go to the field with the farmer.
4. Singing songs you (pl.) look at the birds flying in the sky.
5. I advise the wicked man who oppresses the farmers in the village.
6. We dig pits to plant trees in the park.
7. We know the man who is lighting lamps in the monastery.
8. You (pl.) cross the sea with sailors to reach the island.
9. The king governing the island wins.
10. We begin to learn the dhamma from recluses living in the village.
11. Searching for the truth the wise man goes from city to city.
12. Avoiding the sleeping dog with his foot the child runs home.
13. Wishing to be born in heaven wise men fear to do evil.
14. Departing from the human world wicked men are born in hell (narake).
15. Having invited the hermit from the mountain the king gives him a robe.
16.Trying to understand the truth lay devotees become recluses.
17. Expecting to hear the monk preaching the dhamma lay devotees assemble in the monastery.
18. We see with our eyes, hear with our ears (sotehi), touch with our bodies.
19. I am the king governing the islands.
20. You (pl.) are wicked men who take counsel with thieves.
21. Good men begin to plant trees to protect the world.
22. Having heard the dhamma, the thief wishes to avoid evil.
23. Merchants keep clothes in shops to sell (them) to farmers coming from the villages.
24. The sick man (gilāna) is a messenger of the gods in the human world.
25. There are good men in the world who admonish wicked men.
26. Having picked lotuses from the water, the doctor goes to the monastery to listen to the dhamma.
27. Seeing the Buddha and being pleased the thief throws away the arrows.
28. Wishing to avoid evil I practise virtue.
29. We cook rice to give alms to the monks coming from the monastery.
30. You (pl.) go from island to island searching for gold with merchants.

Lesson 14

1. The Future Tense

The future tense is formed by adding -ssa to the root / verbal base with, or in some cases without, the connecting vowel -i-
the terminations are the same as those in the present tense.

	Base: Paca, "to cook" ["will cook"]	
	Singular	Plural
3rd person	(So) pacissati	(Te) pacissanti
2nd person	(Tvaŋ) pacissasi	(Tumhe) pacissatha
1st person	(Ahaŋ) pacissāmi	(Mayaŋ) pacissāma

	Base: Cora, "to steal" ["will steal"]	
	Singular	Plural
3rd person	(So) coressati	(Te) coressanti
2nd person	(Tvaŋ) coressasi	(Tumhe) coressatha
1st person	(Ahaŋ) coressāmi	(Mayaŋ) coressāma

	Base: Kiṇa, "to buy" ["will buy"]	
	Singular	Plural
3rd person	(So) kiṇissati	(Te) kiṇissanti
2nd person	(Tvaŋ) kiṇissasi	(Tumhe) kiṇissatha
1st person	(Ahaŋ) kiṇissāmi	(Mayaŋ) kiṇissāma

2. Attention may be paid to the following forms:

Present Tense	Future	English
gacchati	*gamissati*	he will go
āgacchati	*āgamissati*	he will come
dadāti	*dadissati / dassati*	he will give
tiṭṭhati	*ṭhassati*	he will stand
karoti	*karissati*	he will do

Exercise 14

3. Translate into English:

1. So pabbatamhā udentaŋ candaŋ passituŋ pāsādaŋ āruhissati.
2. Bhūpālo corehi dīpaŋ rakkhituŋ amaccehi saha mantessati.
3. Ahaŋ samuddaŋ taritvā dīpaŋ pāpuṇitvā bhaṇḍāni vikkiṇissāmi.
4. Tumhe vihāraŋ upasaŋkamantā magge pupphāni vikkiṇante manusse passissatha.
5. Udakaŋ otaritvā vatthāni dhovanto kassako nahāyitvā gehaŋ āgamissati.
6. Gāme viharanto tvaŋ nagaraŋ gantvā rathaŋ ānessasi.
7. Puññaŋ kātuŋ icchantā tumhe sappurisā pāpamitte ovadissatha.
8. Dhammaŋ sotuŋ uyyāne nisīdantānaŋ upāsakānaŋ ahaŋ pānīyaŋ dassāmi.
9. Mayaŋ bhūpālā dhammena dīpe pālessāma.
10. Rukkhaŋ pātetvā phalāni khādituŋ icchantaŋ asappurisaŋ ahaŋ akkosāmi.
11. Dānaŋ dadamānā sīlaŋ rakkhantā mayaŋ samaṇehi dhammaŋ uggaṇhissāma.
12. Dhāvantamhā sakaṭamhā patantaŋ dārakaŋ disvā tvaŋ vejjaŋ ānesi.
13. Saccaŋ adhigantuŋ ussahanto tāpaso Tathāgataŋ passituŋ ākaŋkhati.
14. Buddhe pasīditvā upāsako devaputto hutvā saggaloke uppajjati.
15. Udentaŋ suriyaŋ disvā brāhmaṇo gehā nikkhamma vandati.
16. Dīpaŋ pappotuŋ ākaŋkhamānā mayaŋ samuddaŋ tarituŋ nāvikaŋ pariyesāma.
17. Amaccassa dūtaŋ pahiṇituŋ icchanto bhūpālo ahaŋ asmi.
18. Puññakammāni karontānaŋ vāṇijānaŋ dhanaŋ atthi.
19. Mayaŋ gītāni gāyante naccante kumāre olokessāma.
20. Pāpaŋ parivajjetvā kusalaŋ karonte sappurise devā pūjessanti.
21. Saccaŋ bhāsantā asappurise anusāsantā paṇḍitā upāsakā bhavissanti.
22. Tvaŋ dhaññena pattaŋ pūretvā ācariyassa dassasi.
23. Rukkhamūle nisīditvā cīvaraŋ sibbantaŋ samaṇaŋ ahaŋ upasaŋkamissāmi.
24. Ahaŋ sayantassa puttassa kāyaŋ āmasanto mañcasmiŋ nisīdāmi.
25. Uyyānesu rukkhe ropetuŋ samaṇā manusse anusāsanti.

4. Translate into Pāli:

1. Having learnt the dhamma from the Buddha I will live righteously (dhammena) in the world.
2. I will advise the king to rule the island righteously with his ministers.
3. Keeping the garment on the seat the child will enter the water to bathe.
4. Having heard the doctrine you (pl.) will become pleased with the Tathāgata. 5. They who are walking in the forest collecting fruits will desire to drink water.
6. Farmers approaching the city will look at vehicles running on the road.
7. The rising sun will illuminate the world.
8. The trees in the park will bathe in the light of the moon.
9. You (sg.) will be pleased seeing your sons asking questions from the wise man.
10. The children will like to see the parrots eating fruits on the trees.
11. We are doctors coming from the island, you are teachers going to the island.
12. He will take money and go to the shop to buy goods.
13. Having filled the bowl with drinking water the child will give it to the beggar

eating rice.
14. Men wishing to get merit will plant trees for people in the world.
15. Searching for wealth wicked men will oppress farmers living righteously in villages.
16. There are fruits on the trees in the mountains.
17. Good men doing meritorious deeds will learn the dhamma from monks.
18. Wise men instruct kings governing the islands.
19. You will buy fish from fishermen coming from the sea.
20. Wishing to learn the dhamma we approach the Buddha.
21. Seeing the jackal coming to the park the children will get frightened.
22. They will go to see the king coming to the village with the ministers.
23. You are a good man who lives righteously.
24. I see a parrot picking a fruit with its beak.
25. We will become good men practising virtue.

Lesson 15

1. The Optative or the Potential Mood

The optative expresses mainly probability and advice, and ideas such as those conveyed by if, might, would, etc.
It is formed by adding -eyya to the verbal base before terminations.

	Base: Paca, "to cook"	
	Singular	Plural
3rd person	(So) paceyya	(Te) paceyyuŋ
2nd person	(Tvaŋ) paceyyāsi	(Tumhe) paceyyātha
1st person	(Ahaŋ) paceyyāmi	(Mayaŋ) paceyyāma

Singular

3rd	(So) paceyya =	If he would cook
2nd	(Tvaŋ) paceyyāsi =	If you would cook
1st	(Ahaŋ) paceyyāmi =	If I would cook

Plural

3rd	(Te) paceyyuŋ =	If they would cook
2nd	(Tumhe) paceyyātha =	If you would cook
1st	(Mayaŋ) paceyyāma =	If we would cook

It should be observed that the terminations of the second and first persons are similar to those of the present tense.

2. The following particles are useful for construction of sentences.

sace / yadi = if	ca = and	pi = too, also
na = not	viya = like, similar	

3. Examples in sentence formation

Singular:
1. Sace so bhattaŋ paceyya, ahaŋ bhuñjeyyāmi.
If he would cook rice I will eat.
2. Sace tvaŋ iccheyyāsi, ahaŋ coraŋ puccheyyāmi.
If you would like, I will question the thief.
3. Yadi ahaŋ nagare vihareyyāmi, so pi nagaraŋ āgaccheyya.
If I dwell in the city, he too would come to the city.
Plural:
1. Sace te bhattaŋ paceyyuŋ, mayaŋ bhuñjeyyāma.
If they cook rice we will eat.
2. Sace tumhe iccheyyātha, mayaŋ core puccheyyāma.
If you so wish, we will question the thieves.
3. Yadi mayaŋ nagare vihareyyāma, te pi nagaraŋ āgaccheyyuŋ.
If we dwell in the city, they too will come to the city.

Exercise 15

4. Translate into English:

1. Sace tvaŋ dhammaŋ suṇeyyāsi, addhā (certainly) tvaŋ Buddhassa sāvako bhaveyyāsi.
2. Yadi te gītāni gāyituŋ uggaṇheyyuŋ, ahaŋ pi uggaṇheyyāmi.
3. Sace tvaŋ bījāni pahiṇeyyāsi, kassako tāni (them) khette vapeyya.
4. Sace tumhe padumāni ocineyyātha, kumārā tāni Buddhassa pūjeyyuŋ.
5. Sace tvaŋ mūlaŋ gaṇheyyāsi, ahaŋ dussaŋ ādadeyyāmi.
6. Yadi mayaŋ bhūpālena saha manteyyāma amaccā na āgaccheyyuŋ.
7. Sace tumhe rukkhe ropeyyātha dārakā phalāni bhuñjeyyuŋ.
8. Sace mayaŋ sappurisā bhaveyyāma, puttā pi sappurisā bhaveyyuŋ.
9. Sace bhūpālā dhammena dīpe pāleyyuŋ, mayaŋ bhūpālesu pasīdeyyāma.
10. Sace kassako goṇaŋ vikkiṇeyya, vāṇijo taŋ kiṇeyya.
11. Sace manusse pīḷentā asappurisā gāmaŋ āgaccheyyuŋ ahaŋ te ovadeyyāmi.
12. Yadi amaccā pāpaŋ parivajeyyuŋ, manussā pāpaŋ na kareyyuŋ.
13. Sace tumhe pabbataŋ āruheyyātha, āhiṇḍante mige ca rukkhesu carante makkaṭe ca uḍḍente sakuṇe ca passeyyātha.
14. Sace tvaŋ pattena pānīyaŋ āneyyāsi pipāsito (thirsty) so piveyya.
15. Kusalakammāni katvā tumhe manussaloke uppajituŋ ussaheyyātha.
16. Sace so vejjo bhaveyya, ahaŋ taŋ (him) rodantaŋ dārakaŋ passituŋ āneyyāmi.
17. Yadi putto pāpaŋ kareyya ahaŋ taŋ (him) ovadeyyāmi.
18. Sace amacco paṇḍitaŋ ācariyaŋ āneyya mayaŋ dhammaŋ uggaṇheyyāma.

19. Sace ahaŋ hatthena suvaŋ phusituŋ ussaheyyāmi so gehā uppateyya.
20. Yadi so vejjaŋ pakkosituŋ iccheyya ahaŋ taŋ (him) āneyyāmi.

5. Translate into Pāli:

1. If you cover the evil deeds your sons do, they will become thieves.
2. If you (pl.) want to become virtuous men avoid evil.
3. If we look with our eyes we will see objects in the world, if we look with our minds we will see good and evil.
4. If you (sg.) start singing a song, the children will start dancing.
5. If we depart from the human world we will not fear to be born in the human world.
6. If gods are born in the human world they will do meritorious deeds.
7. If you search for the truth you will approach the Buddha living in the monastery.
8. If you admonish the merchant he will become a virtuous man.
9. If I invite the monk he will come home to preach the dhamma.
10. If you are a good man you will not kill oxen roaming in the forest.
11. If you do work in the field you will get wealth and corn.
12. If the king wishes to govern the island righteously he will discuss with wise men and ministers.
13. If you work in the field you will see farmers ploughing.
14. I see boys playing in the park with a monkey.
15. If they want to see birds singing they will go to the park.
16. If you listen to the dhamma you will be able to live righteously.
17. If you avoid evil friends (pāpamitte) you will become a good man.
18. If the minister is not a good man we will not approach him.
19. If there are fruits on the tree I will climb to pick them (tāni).
20. If I pick fruits you will eat them with friends.

Lesson 16

1. The Imperative

The imperative mood expresses a command, benediction, prayer or wish.
Base: paca = to cook

	Paca, "to cook"	
	Singular	Plural
3rd person	pacatu	pacantu
2nd person	paca,pacāhi	pacatha
1st person	pacāmi	pacāma

Singular

3rd	(So) pacatu =	Let him cook
2nd	(Tvaŋ) paca,pacāhi =	You cook
1st	(Ahaŋ) pacāmi =	Let me cook

Plural

3rd	(Te) pacantu =	Let them cook
2nd	(Tumhe) pacatha =	You cook
1st	(Mayaŋ) pacāma =	Let us cook

It should be observed that the second person plural and first person singular and plural have the same forms as in the present tense.
The prohibitive particle mā is also used with the imperative.

2. Examples in sentence formation

Singular:
1. So vāṇijānaŋ bhattaŋ pacatu.
Let him cook rice for the merchants.
2. Tvaŋ rathena nagaraŋ gaccha / gacchāhi.
You go to the city in the vehicle.
3. Ahaŋ dhammaŋ uggaṇhāmi.
Let me learn the dhamma.
Plural:
1. Te vāṇijānaŋ bhattaŋ pacantu.
Let them cook rice for the merchants.
2. Tumhe rathena nagaraŋ gacchatha.
You go to the city in the vehicle.
3. Mayaŋ dhammaŋ uggaṇhāma.
Let us learn the dhamma.
The prohibitive particle mā
1. Mā tumhe saccaŋ parivajjetha.
You do not avoid the truth.
2. Mā te uyyānamhi pupphāni ocinantu.
Let them not pick flowers in the park.

Exercise 16

3. Translate into English:

1. Bhūpālā dhammena dīpaŋ pālentu.
2. Mā manusso bhāyatu, sace so saccaŋ jānāti, bhāsatu.
3. Tumhe pāpaŋ karonte putte ovadatha.
4. Sugato dhammaŋ desetu, sāvakā ca upāsakā ca vihārasmiŋ nisīdanti.
5. Mā te pāpakammāni katvā manussalokamhā cavitvā narake (in purgatory) uppajjantu.
6. Mā corā kassakānaŋ goṇe mārentu.
7. Mā tvaŋ sunakhaŋ āmasāhi, so taŋ (you) ḍaseyya.
8. Tumhe dīpe jāletvā vihārasmiŋ rūpāni oloketha.
9. Tumhe asappurise āmantetvā dhammena jīvituŋ anusāsatha.
10. Putta, mā tvaŋ pāpamitte upasaŋkama.
11. Sace tumhe saccam bhāsituŋ ussaheyyātha, tumhe sappurisā bhaveyyātha.

12. Sace tvaŋ pāsāṇe khipeyyāsi, kākā ca sakuṇā ca ākāsaŋ uppateyyuŋ.
13. Mā dāraka pānīyaŋ pivitvā pattaŋ bhinda.
14. Mā suvaṇṇaŋ coretvā gacchantā corā samuddaŋ tarantu.
15. Upāsaka, mā putte akkosāhi, samaṇehi saddhiŋ mantetvā putte anusāsāhi.

4. Translate into Pāli:

1. May the king ruling the island protect the people righteously.
2. Let the children playing in the park collect falling leaves.
3. Let the farmers and merchants assemble in the king's park.
4. Let the sons climb the mountain to see lions, deer and birds.
5. Do not cut trees in forests if you wish to protect deer.
6. Let the child not come down the stairway, he will fall.
7. Let the farmer plough the fields and sow seeds, let him not kill goats.
8. Let the parrots fly taking fruits with their beaks.
9. Sons, do not commit sins, live righteously.
10. May the disciples of the Buddha get alms and robes.
11. Let the children come out of the house and see the moon rising from the mountain.
12. Boys, do not go and kill deer in the forest with the hunter.
13. You (pl.) run home and bring water for the farmers ploughing the field.
14. Do not ask questions from the king's messenger.
15. You lay devotees should try to avoid evil and do good deeds.

Lesson 17

1. The Past Tense

Conjugation of verbs with the base ending in -a.

	Paca, "to cook" ["cooked", etc.]	
	Singular	Plural
3rd person	apaci, paci	apaciŋsu, paciŋsu
2nd person	apaci, paci	apacittha, pacittha
1st person	apaciŋ, paciŋ	apacimha, pacimha

Singular

3rd	(So) apaci, paci =	He cooked
2nd	(Tvaŋ) apaci, paci =	You cooked
1st	(Ahaŋ) apaciŋ, paciŋ =	I cooked

Plural

3rd	(Te) apaciŋsu, paciŋsu =	They cooked
2nd	(Tumhe) apacittha, pacittha =	You cooked
1st	(Mayaŋ) apacimha, pacimha =	We cooked

It should be noted that ain apaci, apaciŋsu etc. is not a negative prefix.
It is the augment (optional) denoting the past tense.
Verbs whose bases end in -nā are also conjugated in the past tense as above.

Conjugation of verbs with the base ending in -e

Base: core = to steal

	Cora, "to steal" ["stole", etc.]	
	Singular	Plural
3rd person	coresi, corayi	coresuŋ, corayiŋsu
2nd person	coresi	corayitha
1st person	coresiŋ, corayiŋ	corayimha

Singular

3rd	(So) coresi, corayi =	He stole
2nd	(Tvaŋ) coresi =	You stole
1st	(Ahaŋ) coresiŋ, corayiŋ =	I stole

Plural

3rd	(Te) coresuŋ, corayiŋsu =	They stole
2nd	(Tumhe) corayitha =	You stole
1st	(Mayaŋ) corayimha =	We stole

2. Examples in sentence formation

Singular:
1. Bhūpālo dīpe cari / acari
The king wandered in the island.
Samaṇo dhammaŋ desesi
The monk preached the dhamma.
2. Tvaŋ bhaṇḍāni vikkiṇi
You sold goods.
Tvaŋ pupphāni pūjesi
You offered the flowers.
3. Ahaŋ pabbataŋ āruhiŋ
I climbed the mountain.
4. Ahaŋ dīpaŋ jālesiŋ / jālayiŋ
I lit the lamp.
Plural:
1. Bhūpālā dīpesu cariŋsu / acariŋsu
Kings wandered in the islands.
Samaṇā dhammaŋ desesuŋ / desayiŋsu
Monks preached the dhamma.
2. Tumhe bhaṇḍāni vikkiṇittha
You sold goods.

Tumhe pupphāni pūjayittha
You offered flowers.
3. Mayaŋ pabbate āruhimha
We climbed mountains.
4. Mayaŋ dīpe jālayimha
We lit lamps.

Exercise 17

3. Translate into English:

1. Kassako khettaŋ kasitvā nahāyituŋ udakaŋ otari.
2. Uggaṇhantānaŋ dārakānaŋ dātuŋ ācariyā kusumāni āhariŋsu.
3. Upāsakā āsanehi uṭṭhahitvā dhammaŋ desetuŋ upasaŋkamantaŋ samaṇaŋ vandiŋsu.
4. Nagaresu kammāni katvā vetane labhituŋ ākaŋkhamānā narā gāmehi nikkhamiŋsu.
5. Ācariyo āsanaŋ dussena chādetvā samaṇaŋ nisīdituŋ nimantesi.
6. Kumāro dvāraŋ vivaritvā rukkhamhā oruhante vānare passamāno aṭṭhāsi (stood).
7. Paṇḍito goṇe coretvā akusalaŋ karonte nare pakkositvā ovadi.
8. Yācakassa puttā rukkhehi patantāni phalāni saŋharitvā āpaṇasmiŋ vikkiṇiŋsu.
9. Kassako dhaññaŋ minitvā vāṇijassa vikkiṇituŋ pahiṇi.
10. Dhammaŋ uggaṇhitvā samaṇo bhavituŋ ākaŋkhamāno amacco ācariyaŋ pariyesamāno Buddhaŋ upasaŋkami.
11. Sace tumhe gāmaŋ pāpuṇeyyātha mitte olokeyyātha.
12. Paṇḍitamhā pañhe pucchitvā saccaŋ jānituŋ mātulo ussahi.
13. Pāsāṇamhi ṭhatvā ajaŋ khādantaŋ sīhaŋ disvā vānarā bhāyiŋsu.
14. Rukkhamūle nisīditvā gitāni gāyantānaŋ kumārānaŋ kāyesu paṇṇāni ca pupphāni ca patiŋsu.
15. Tumhe dhanaŋ saŋharamānā mā samuddaŋ taritvā dīpaŋ gacchatha.
16. Āpaṇasmiŋ bhaṇḍāni vikkiṇantassa vāṇijassa ratho atthi.
17. Ahaŋ puttassa dātuŋ dussaŋ sibbanto gītaŋ gāyiŋ.
18. Sūkarā ca sunakhā ca khette āvāṭe khaṇiŋsu.
19. Purisā rukkhamūle nisīditvā tāpasena bhāsamānaŋ suṇiŋsu.
20. Luddakena saddhiŋ vane āhiṇḍante putte āmantetvā kassakā akkosiŋsu.
21. Mā tvaŋ suvaṇṇapattaŋ vikkiṇitvā khagge kiṇāhi.
22. So bhaṇḍāni ca khettaŋ ca goṇe ca puttānaŋ daṭvā gehaŋ pahāya samaṇo bhavituŋ cintesi.
23. Dhammena jīvantā sappurisā mige na māresuŋ.
24. Ahaŋ sopānaŋ āruhiŋ, te sopānamhā oruhiŋsu.
25. Sahāyakā udakaŋ otaritvā nahāyantā padumāni ociniŋsu.

4. Translate into Pāli:

1. The child sprinkled the lotuses with water and honoured the Buddha with them.
2. Having received the pay the men went to the market and bought goods.
3. The fisherman brought fish from the sea and sold them to the farmers.
4. If you go to bathe wash the clothes of the children.
5. The parrots and the crows flew into the sky from the trees.
6. Do not scold the children playing under the tree with the dog.
7. I spoke to the people sitting in the park having assembled to see the king.
8. We got frightened seeing a serpent enter the house.
9. I gave water to my son eating rice together with his friend.
10. Do not do evil, do good to enter heaven after departing from the human world.

Lesson 18

1. Declension of feminine nouns ending in -ā

Vanitā woman

	Singular	Plural
Nominative	vanitā	vanitā, vanitāyo
Vocative	vanite	vanitā, vanitāyo
Accusative	vanitaŋ	vanitā, vanitāyo
Instrumental	vanitāya	vanitāhi (vanitābhi)
Ablative	vanitāya	vanitāhi (vanitābhi)
Dative	vanitāya	vanitānaŋ
Genitive	vanitāya	vanitānaŋ
Locative	vanitāya, vanitāyaŋ	vanitāsu

[NB: The traditional order of the cases is given in the table for "nara" in lesson 8; however, from this point forward in the book, Dr. De Silva instead lists the Vocative second, and the accusative third, presumably because she considers it easier to learn in this order --E.M.]

2. The following nouns are similarly declined:
(Most nouns ending in -ā are feminine).

kaññā / dārikā	girl	*gaŋgā*	river Ganges	*nāvā*	ship
ammā	mother	*paññā*	wisdom	*sālā*	hall
bhariyā	wife	*sabhā*	assembly	*kathā*	speech
latā	creeper	*guhā*	cave	*chāyā*	shadow
vālukā	sand	*mañjūsā*	box	*mālā*	garland
surā	liquor	*sākhā*	branch	*devatā*	deity
parisā	retinue	*saddhā*	faith, devotion	*gīvā*	neck
jivhā	tongue	*pipāsā*	thirst	*khudā*	hunger

3. Vocabulary Verbs

sakkoti	can, is able	*parivāreti*	accompanies, surrounds	*nivāreti*	prevents
anubandhati	follows, chases after	*kujjhati*	gets angry	*namassati*	salutes, worships
poseti	brings up, nourishes	*vāyamati*	tries	*nilīyati*	hides
sallapati	engages in conversation	*modati*	is happy, enjoys	*sukhaŋ vindati*	experiences joy
dukkhaŋ vindati	experiences suffering	*paṭiyādeti*	prepares	*pakkhipati*	puts, places, deposits

Exercise 18:

4. Translate into English:

1. Sace sabhāyaŋ kaññāyo katheyyuŋ aham pi kathessāmi.
2. Dārikāyo pupphāni ocinitvā sālāyaŋ nisīditvā mālāyo kariŋsu.
3. Vanitā rukkhassa sākhāyo chinditvā ākaḍḍhi.
4. Bhariyā mañjūsāsu vatthāni ca suvaṇṇaŋ ca ṭhapesi.
5. Dārikā pāsādassa chāyāyaŋ nisīditvā vālukāya kīḷiŋsu.
6. Bhariyāya kathaŋ sutvā pasīditvā kassako sappuriso abhavi.
7. Devatāyo puññāni karonte dhammena jīvante manusse rakkhantu.
8. Pabbatasmiŋ guhāsu vasantā sīhā vālukāya kīḷante mige māresuŋ.
9. Ammā dārikāya kujjhitvā hatthena pahari.
10. Vanitāyo saddhāya bhattaŋ pacitvā vihāraŋ netvā samaṇānaŋ pūjesuŋ
11. Tumhe mā suraŋ pivatha, mā gilānā (sick) bhavituŋ ussahatha.
12. Dhammena dhanaŋ saŋharamānā paññāya putte posentā narā manussaloke sukhaŋ vindanti.
13. Sace tumhe nāvāya gaŋgaŋ tareyyātha dīpasmiŋ vasante tāpase disvā āgantuŋ sakkissatha.
14. Parisaŋ parivāretvā pāsādamhā nikkhamantaŋ bhūpālaŋ disvā vanitāyo modanti.
15. Kaññāyo sālāyaŋ sannipatitvā kumārehi saddhiŋ sallapiŋsu.
16. Khudāya pīḷentaŋ gilānaŋ yācakaŋ disvā ammā bhattaŋ adadi / adāsi.
17. Guhāyaŋ nilīyitvā suraŋ pivantā corā sīhaŋ passitvā bhāyiŋsu.
18. Varāhe māretvā jīvanto naro gilāno hutvā dukkhaŋ vindati.
19. Vāṇijassa āpaṇe mañjūsāyaŋ mūlaŋ (money) atthi.
20. Samaṇā manusse pāpā nivāretvā sappurese kātuŋ vāyamanti.

5. Translate into Pāli:

1. The man stood on the road asking my mother the way to go to the monastery.
2. Having prepared rice with faith for the monks, the woman took it to the monastery.
3. You can live righteously and seek wealth.
4. Sitting in the shade of the house the girls cut branches from the creeper.
5. Wicked men did not advise their sons who drink liquor.
6. Taking the basket and money the girl went to the market to buy corn.
7. If you light lamps the lay devotees will see the objects in the monastery.
8. O good men, you learn the dhamma and try to live righteously.
9. If you try, you can avoid evil and do good.
10. Having seen the lion sleeping in the cave the woman ran.

Lesson 19

1. The Past Participle

Past participles are mostly formed by adding -ta to the root with or without the connecting vowel -i-

pacati	pac + i + ta	= pacita	= cooked
bhāsati	bhās + i + ta	= bhāsita	= spoken
yācati	yāc + i + ta	= yācita	= begged
deseti	dis' + i + ta	= desita	= preached
pūjeti	pūj + i + ta	= pūjita	= honoured
gacchati	gam + ta	= gata	= gone
hanati	han + ta	= hata	= killed
nayati / neti	nī + ta	= nīta	= led

The past participle is also formed from some roots by adding -na.

chindati	chid + na	= chinna	= cut
bhindati	bhid + na	= bhinna	= broken
nisīdati	ni + sad + na	= nisinna	= seated
tarati	tṛ + na	= tiṇṇa	= crossed

2. Past participles have a passive meaning when they are formed from transitive verbs, but from intransitive verbs they have an active meaning.

They are declined in the three genders, as -a ending nouns in the masculine and the neuter, and -ā ending nouns in the feminine.

Pacati, chindati, nimanteti are transitive verbs. Therefore:
pacito odano = the rice that is cooked (passive meaning)
chinnaŋ paṇṇaŋ = the leaf that is cut (passive meaning)
nimantitā kaññā = the girl who is invited (passive meaning)
But gacchati, patati, tiṭṭhati are intransitive verbs. Therefore:
manusso gato (hoti) = the man has gone (active meaning)
pupphaŋ patitaŋ (hoti) = the flower has fallen (active meaning)
kaññā ṭhitā (hoti) = the girl has stood (active meaning)

3. The following are some past participles

Verb	Past Participle	Verb	Past Participle
kasati	kasita, kaṭṭha	pucchati	pucchita, puṭṭha
pacati	pacita, pakka	ḍasati	daṭṭha
phusati	phuṭṭha	pavisati	paviṭṭha
āmasati	āmasita, āmaṭṭha	labhati	laddha, labhita
ārabhati	āraddha	bhavati	bhūta
bhuñjati	bhuñjita, bhutta	vapati	vutta
vasati	vuttha	āsiñcati	āsitta
khipati	khitta	dhovati	dhovita, dhota
pajahati	pahīna	vivarati	vivaṭa
pivati	pīta	cavati	cuta
hanati	hata	nikkhamati	nikkhanta
jānāti	ñāta	suṇāti	suta
mināti	mita	gaṇhāti	gahita
kiṇāti	kīta	pāpuṇāti	patta
karoti	kata	tiṭṭhati	ṭhita
harati	haṭa	kujjhati	kuddha
dadāti	dinna	pasīdati	pasanna
(passati)	diṭṭha, (dṛś)	muñcati	mutta

4. Examples in sentence formation

Upāsakehi vihāraŋ paviṭṭho Buddho diṭṭho hoti
The Buddha who entered the monastery was seen by the lay devotees.
Te Buddhena desitaŋ dhammaŋ suṇiŋsu
They listened to the dhamma preached by the Buddha.
Dārikāya āhaṭāni bhaṇḍāni ammā piṭakesu pakkhipi
The mother put in baskets the goods brought by the girl.
Vānijo patitassa rukkhassa sākhāyo chindi
The merchant cut the branches of the fallen tree.
Mayaŋ udakena āsittehi pupphehi Buddhaŋ pūjema
We may worship the Buddha with flowers sprinkled with water.
Kassakena kasite khette sūkaro sayati
A pig sleeps in the field ploughed by the farmer.

Exercise 19:

5. Translate into English:

1. Ammāya mañjūsāyaŋ pakkhittaŋ suvaṇṇaŋ dārikā na gaṇhi.
2. Dhotāni vatthāni gahetvā bhariyā udakamhā uttari.
3. Kassakehi uyyāne ropitesu rukkhesu phalāni bhaviŋsu.
4. Buddhā devehi ca narehi ca pūjitā honti.
5. Udakena pūritaŋ pattaŋ gahetvā vanitā gehaŋ āgatā hoti.
6. Adhammena (unrighteously) dīpaŋ pālentena bhūpālena pīḷitā manussā kuddhā honti.
7. Pakkaŋ (ripe) phalaŋ tuṇḍena gahetvā uḍḍentaŋ suvaŋ ahaŋ apassiŋ.
8. Udento suriyo brāhmaṇena namassito hoti.
9. Ammāya jālitaŋ dīpaŋ ādaya putto vihāraŋ paviṭṭho hoti.
10. Vanitāya dussena chādite āsane samaṇo nisīditvā sannipatitāya parisāya dhammaŋ desesi.
11. Kassakena khettaŋ ānītā goṇā tiṇaŋ khādantā āhiṇḍiŋsu.
12. Vāṇijā mañjūsāsu ṭhapitāni dussāni na vikkiṇiŋsu
13. Sace tvaŋ saccaŋ jāneyyāsi mā puttaŋ akkosa.
14. Nāvāya nikkhantā narā samuddaŋ taritvā dīpaŋ pāpuṇitvā bhariyāhi saddhiŋ kathentā modanti.
15. Magge ṭhite vāṇijassa sakaṭe ahaŋ kaññāya ānītāni bhaṇḍāni ṭhapesiŋ.
16. Dhammena laddhena dhanena putte posetvā jīvantā manussā devatāhi rakkhitā honti.
17. Sāvakehi ca upāsakehi ca parivārito Buddho vihārassa chāyāya nisinno hoti.

18. Ammāya pāpehi nivāritā puttā sappurisā hutvā dhammaŋ suṇanti.
19. Kassake pīḷentā corā paṇḍitena anusāsitā sappurisā bhavituŋ vāyamantā upāsakehi saddhiŋ uyyāne rukkhe ropenti.
20. Vanitā puttāya paṭiyāditamhā bhattamhā khudāya pīḷitassa yācakassa thokaŋ (little) datvā pānīyaŋ ca dadi / adāsi.
21. Sabhāyaŋ nisīditvā dārikāya gāyitaŋ gītaŋ sutvā kaññāyo modiŋsu.
22. Amaccena nimantitā purisā sālāyaŋ nisīdituŋ asakkontā (unable) uyyāne sannipatiŋsu.
23. Kassakehi khettesu vuttehi bījehi thokaŋ (little) sakuṇā khādiŋsu.
24. Kumārehi rukkhamūle nilīyitvā sayanto sappo diṭṭho hoti.
25. Vāṇijena dīpamhā āhaṭāni vatthāni kiṇituŋ vanitāyo icchanti.
26. Sace bhūpālo dhammena manusse rakkheyya te kammāni katvā dārake posentā sukhaŋ vindeyyuŋ.
27. Puttena yācitā ammā mittānaŋ odanaŋ paṭiyādesi.
28. Amaccena puṭṭhaŋ pañhaŋ adhigantuŋ asakkonto corānaŋ dūto cintetuŋ ārabhi.
29. Corehi guhāyaŋ nilīyitāni bhaṇḍāni passitvā vānarā tāni (them) ādāya rukkhe āruhiŋsu.
30. Ahaŋ pariyesitaŋ dhammaŋ adhigantvā modāmi.

6. Translate into Pāli:

1. The man who came to the assembly could not speak with the ministers.
2. The child ran to the shop taking the money given by the mother.
3. The king is seated in the chariot drawn by horses.
4. Having discussed with the wise man the farmers sent a messenger to the king.
5. The children went out of the open door.
6. The women who got down to the water washed clothes and bathed.
7. Buddhas and their disciples are worshipped by gods and men.
8. The merchant sold the clothes sewn by women.
9. I did not take the flowers and fruits brought by the girl from the forest
10. Being chased by the dog, the girls quickly (sīghaŋ) ran home.
11. The teacher having seen the evil deed done by the girl advised her.
12. We did not light the lamps prepared by the women.
13. You do not drag the branches cut by the farmer from the mountain.
14. Without getting the pay for the work done, the woman is angry.
15. Do not ask for fruits from the boy sitting on the branch.
16. The woman who is scolded by the brahmin cries, seated at the door.
17. The girl being called by the mother ran home to eat rice.
18. The men who tried to cut the creepers started pulling the branches.
19. The farmer who makes a living righteously, ploughing his fields experiences happiness with his wife and children.
20. Deities who have departed from the world of gods and are born in the human world rejoice listening to the dhamma preached by the Buddha.
21. The thieves who were instructed by the monk became good men.
22. There were no fruits on the trees planted by the farmer.
23. Bitten by the dog the girl ran home and cried.
24. The minister is not known to the doctor.
25. Seated under the tree the girls played with sand.
26. Sons, do not drink liquor.
27. Mothers prevent children from evil.
28. I gave water to the dog oppressed with thirst.
29. Seeing the hunter coming we hid among the trees.
30. We prepared alms with faith and gave to the monks.

Lesson 20

1. Declension of Feminine Nouns ending in -i

Bhūmi = earth, ground

	Singular	Plural
Nominative	bhūmi	bhūmī, bhūmiyo
Vocative	bhūmi	bhūmī, bhūmiyo
Accusative	bhūmiŋ	bhūmī, bhūmiyo
Instrumental	bhūmiyā	bhūmīhi, (bhūmībhi)
Ablative	bhūmiyā	bhūmīhi, (bhūmībhi)
Dative	bhūmiyā	bhūmīnaŋ
Genitive	bhūmiyā	bhūmīnaŋ
Locative	bhūmiyā, bhūmiyaŋ	bhūmīsu

Feminine nouns ending in -ī are also similarly declined with the only exception being the nominative and vocative singular which end in-ī.

2. Vocabulary

Feminine nouns ending in -i

aŋguli	finger	*aṭavi*	forest	*ratti*	night
doṇi	boat	*yuvati*	maiden	*yaṭṭhi*	walking stick
asani	thunderbolt	*nāḷi*	unit of measure	*rasmi*	ray
iddhi	psychic power	*sammajjani*	broom		

Feminine nouns ending in -ī

nadī	river	*nārī / itthī*	woman	*taruṇī*	young woman
bhaginī	sister	*vāpī*	tank	*pokkharaṇī*	pond
kadalī	banana	*brāhmaṇī*	brahmin woman	*gāvī*	cow
rājinī / devī	queen	*kumārī*	girl		

3. Verbs

vyākaroti	explains	*pattheti*	aspires	*vissajjeti*	spends
āroceti	informs	*muñcati*	releases	*nīhareti*	takes out
peseti	sends	*paṭiccādeti*	conceals	*veṭheti*	wraps
viheṭheti	harasses				

Exercise 20

4. Translate into English:

1. Bhūpālo rājiniyā saddhiŋ nāvāya nadiŋ taranto udake carante macche olokento amaccehi saddhiŋ katheti.
2. Pāniyaŋ pivitvā dārikāya bhūmiyaŋ nikkhitto patto bhinno hoti.
3. Kassakānaŋ gāviyo aṭaviyaŋ āhiṇḍitvā khettaŋ āgamiŋsu.
4. Rattiyā samuddasmiŋ patitā candassa rasmiyo oloketvā taruṇiyo modiŋsu.
5. Upāsakā iddhiyā ākāse gacchantaŋ tāpasaŋ disvā pasannā honti.
6. Bhaginiyā saddhiŋ pokkharaṇiyā tīre (bank) ṭhatva so padumāni ocinituŋ vāyami.
7. Nāriyo vāpīsu nahāyituŋ vā (or) vatthāni dhovituŋ vā na icchiŋsu.
8. Yuvatiyā puṭṭhaŋ pañhaŋ vyākātuŋ asakkonto ahaŋ tāya (with her) saddhiŋ sallapituŋ ārabhiŋ.
9. Asappurisassa puttena kataŋ pāpakammaŋ paṭicchādetuŋ ammā na ussahi.
10. Bhaginiyā dussena veṭhetvā mañcasmiŋ ṭhapitaŋ bhaṇḍaŋ itthī mañjūsāyaŋ pakkhipi.
11. Mā tumhe magge sayantaŋ kukkuraŋ viheṭhetha.
12. Sappuriso amacco dhanaŋ vissajjetvā yācakānaŋ vasituŋ sālāyo gāmesu karitvā bhūpālaŋ ārocesi.
13. Kumāro suvaŋ hatthamhā muñcitvā taŋ uḍḍentaŋ passamāno rodanto rukkhamūle aṭṭhāsi.
14. Saddhāya dānaŋ dadamānā kusalaŋ karontā sappurisā puna(again) manussaloke uppajjituŋ patthenti.
15. Kumāro mañjūsaŋ vivaritvā sāṭakaŋ nīharitvā ammāya pesesi.

5. Translate into Pāli:

1. There are lotuses and fishes in ponds in the king's park.
2. The young women picked lotuses from the tank and kept them on the ground.
3. The queen spoke with her sisters who came having crossed the river by boat.
4. I saw the dog chasing the cow in the field.
5. Women and girls did not climb trees to pick fruits and flowers.
6. You (pl.) went to the river to bathe and got frightened hearing the peal of thunder (asanisaddaŋ).
7. You (pl.) do not conceal the evil committed with your friends.
8. If you spent money to buy clothes, inform your mother.
9. Send the lotuses wrapped in lotus leaves to the young girls seated in the hall.
10. We can explain the questions asked by the women in the assembly.

Lesson 21

1. The Present Participle (contd.)

This lesson is a continuation of Lesson 11 and should be studied together with that lesson. It was learnt in Lesson 11 that -nta / -māna are added to the base of verbs which end in -a, to form the present participle masculine and neutuer genders. e.g.:

paca + nta = pacanta
paca + māna = pacamāna

They are declined like -a ending nouns in these two genders.
Further it should be noted that with verbs whose base ends in -e / -aya, -nta is usually added to the base ending in -e; and -māna is added to the base ending in -aya. e.g.:

core + nta = corenta
coraya + māna = corayamāna

With verbs whose base ends in -nā both -nta / -māna are generally added, but the -nā is shortened to -na. e.g.:

kiṇā + nta = kiṇanta
kiṇā + māna = kiṇamāna
suṇā + nta = suṇanta
suṇā + māna = suṇamāna

Present participles ending in -nta occur more frequently in Pāli literature than those ending in -māna.

2. The present participle feminine gender is formed by adding -ntī / -mānā to the verbal base. e.g.:

paca + ntī = pacantī
paca + mānā = pacamānā
core + ntī = corentī
coraya + mānā = corayamānā
kiṇā + ntī = kiṇantī
kiṇā + mānā = kiṇamānā

When -ntī is added, the present participle feminine is declined like feminine nouns ending in -ī. When -mānā is added it is declined like feminine nouns ending in -ā.
Declension of pacantī:

	Singular	Plural
Nominative	pacantī	pacantī, pacantiyo
Vocative	pacantī	pacantī, pacantiyo
Accusative	pacantiŋ	pacantī, pacantiyo
Instrumental	pacantiyā	pacantīhi (pacantībhi)
Ablative	pacantiyā	pacantīhi (pacantībhi)
Dative	pacantiyā	pacantīnaŋ
Genitive	pacantiyā	pacantīnaŋ
Locative	pacantiyā, pacantiyaŋ	pacantīsu

3. Examples in sentence formation

Singular:
Ammā bhattaŋ pacantī kaññāya saddhiŋ katheti.
Cooking rice the mother speaks with the girl.
Kaññā bhattaŋ pacantiŋ ammaŋ passati.
The girl sees the mother cooking rice.
Kaññā bhattaŋ pacantiyā ammāya udakaŋ deti.
The girl gives water to the mother cooking rice.
Plural:
Bhattaŋ pacantiyo ammāyo kaññāhi saddhiŋ kathenti.
Cooking rice mothers speak with girls.
Kaññāyo bhattaŋ pacantiyo ammāyo passanti.
Girls see mothers cooking rice.
Kaññāyo bhattaŋ pacantīnaŋ ammānaŋ udakaŋ denti.
Girls give water to mothers cooking rice.
Similarly, the present participle can be declined in all cases to agree in gender, number and case with the nouns they qualify.

Exercise 21

4. Translate into English:

1. Khette phalāni corentī dārikā kassakaŋ disvā bhāyitvā dhāvituŋ ārabhi.
2. Buddhassa sāvakena desitaŋ dhammaŋ sutvā yuvati saccaŋ adhigantuŋ icchantī ammāya saddhiŋ mantesi.
3. Sayantaŋ sunakhaŋ āmasantī kumārī gehadvāre nisinnā hoti.
4. Rājinī nārīhi puṭṭhe pañhe vyakarontī sabhāyaŋ nisinnā parisaŋ āmantetvā kathaŋ kathesi.
5. Aṭaviŋ gantvā rukkhaŋ chinditvā sākhāyo ākaḍḍhantiyo itthiyo sigāle disvā bhāyiŋsu.
6. Gehadvāre nisīditvā dussaŋ sibbantī bhaginī gītaŋ gāyati.
7. Asappuriso pāpakammāni paṭicchādetvā upāsakehi saddhiŋ sallapanto vihārasmiŋ āsane nisinno hoti.
8. Sāṭakena veṭhetvā nilīyitaŋ suvaṇṇaŋ passituŋ ākaŋkhamānā yuvati ovarakassa (room) dvāraŋ vivari.
9. Sace tvaŋ mulaŋ vissajjetuŋ iccheyyāsi, mā vatthaŋ kiṇāhi.
10. Sace tumhe bhūpālassa dūtaŋ pesetha amacce pi ārocetha.
11. Kassako chinnā sakhāyo khettamhā nīharitvā aṭaviyaŋ pakkhipi.
12. Pokkaraṇiyā tīre (bank) ṭhatvā kadaliphalaŋ khādantī kaññā bhaginiyā dinnaŋ padumaŋ gaṇhi.
13. Amhākaŋ (our) hatthapādesu vīsati (twenty) aŋguliyo santi.
14. Rattiyā gehā nikkhamituŋ bhāyantī kaññā dvāraŋ na vivari.
15. Sace tvaŋ yaṭṭhiyā kukkuraŋ pahareyyāsi so ḍaseyya.
16. Mayaŋ sappurisā bhavituŋ ākaŋkhamānā samaṇe upasaŋkamma dhammaŋ sutvā kusalaŋ kātuŋ ārabhimha.
17. Pāpakammehi anubandhitā asappurisā corā niraye (purgatory) uppajjitvā dukkhaŋ vindanti.
18. Mā puññaŋ parivajjetvā pāpaŋ karotha, sace kareyyātha manussalokamhā cavitvā dukkhaŋ vindissatha.
19. Sace tumhe sagge uppajjitvā modituŋ patthetha puññāni karotha.
20. Saccaŋ ñātuŋ ussahantā brāhmaṇā sahāyakehi saha mantayiŋsu.
21. Nāriyā pañjare (cage) pakkhittā sukā kadaliphalaŋ khādantā nisinnā honti.
22. Goṇaŋ viheṭhetuŋ na icchanto vāṇijo sakaṭamhā bhaṇḍāni nīharitva bhūmiyaŋ nikkhipitvā kassakaŋ ārocesi.
23. Aṭaviyaŋ viharantā migā ca goṇā ca varāhā ca sīhamhā bhāyanti.
24. Samaṇā saddhāya upāsakehi dinnaŋ bhuñjitvā saccaŋ adhigantuŋ vāyamantā sīlāni rakkhanti.
25. Rattiyā nikkhantā doṇi nadiŋ taritvā pabhāte (in the morning) dīpaŋ pāpuṇi.
26. Gehassa chāyāya ṭhatvā dārikāya bhūmiyaŋ nikkhittaŋ odanaŋ sunakho khādituŋ ārabhi.
27. Bhariyāya nāḷiyā mitaŋ dhaññaŋ ādāya kassako āpaṇaŋ gato hoti.
28. Uḍḍente kāke disvā vālukāya ca udakena ca kīḷantī dārikā hasamānā dhāvi.
29. Rathaŋ pājetuŋ (to drive) uggaṇhanto puriso dakkho (clever) rathācariyo

bhavituŋ vāyami.
30. Vivaṭamhā dvāramhā nikkhantā kumārā pañjarehi muttā sakuṇā viya (like) uyyānaŋ dhāviŋsu.

5. Translate into Pāli:

1. Seated on the bed the girl drank the milk given by her mother.
2. Taking the pots (ghaṭe) and talking the women went to the river to bring water.
3. Without wishing to harass the bird the woman released him from the cage (pañjara).
4. Unable (asakkoti) to pick the fruits from the tree the young girl called the farmer.
5. There is no (natthi) milk in the bowl of the crying child.
6. The girls who were singing under the tree started dancing.
7. Being chased by the hunter and his dogs the deer ran into the forest.
8. Wishing to get profit the women sold garments in shops.
9. In order to buy oil (tela) to light lamps the boy went from shop to shop.
10. I gave the box to the girl sitting in the shade of the tree.
11. The girls laughed pulling the creeper from the tree.
12. They who oppress women and children are wicked men.
13. We see with our eyes the rays of the sun falling on the ground.
14. Hitting with a stick the woman killed the serpent entering the house.
15. Putting fruits and flowers in boxes sisters sat at the open door.
16. If you will come out of water and protect the child I will step into the pond and bathe.
17. We got angry with the women committing evil and left the hall.
18. Do not shoot the cows and deer roaming in the park, the king and queen will get angry.
19. May the king and his ministers not oppress the people living in the island.
20. I gave rice to the starving dogs walking on the road.

Lesson 22

1. The Future Passive Participle

The future passive participle or the potential participle as it is sometimes called, is formed by adding -tabba / -anīya to the base of the verb; -tabba is mostly added with the connecting vowel -i-.
These participles are declined like a ending nouns in the masculine and neuter genders, and like ā ending nouns in the feminine. They express ideas such as 'must,' 'should be' and 'fit to be.'

pacati	pacitabba / pacanīya
bhuñjati	bhuñjitabba / bhojanīya
karoti	kātabba / karaṇīya

2. Examples in sentence formation

Ammā pacitabbaŋ / pacanīyaŋ taṇḍulaŋ (raw rice) piṭake ṭhapesi.
The mother kept the (raw) rice which is to be cooked in the basket.
Dārikāya bhuñjitabbaŋ / bhojanīyaŋ odanaŋ ahaŋ na bhuñjissāmi.
I will not eat the rice which should be eaten by the girl.
Kassakena kātabbaŋ / karaṇīyaŋ kammaŋ kātuŋ tvaŋ icchasi.
You wish to do the work that should be done by the farmer.

Exercise 22

3. Translate into English:

1. Upāsakehi samaṇā vanditabbā honti.
2. Mañjūsāyaŋ nikkhipitabbaŋ suvaṇṇaŋ mā mañcasmiŋ ṭhapehi.
3. Sappurisā pūjanīye pūjenti, asappurisā tathā (likewise) na karonti.
4. Bhūpālena rakkhitabbaŋ dīpaŋ amaccā na sammā (well) pālenti.
5. Manussehi dhammo uggaṇhitabbo, saccaŋ adhigantabbaŋ hoti.
6. Kumārīhi āhaṭāni pupphāni udakena āsiñcitabbāni honti.
7. Corena gahitaŋ bhaginiyā dhanaŋ pariyesitabbaŋ hoti.
8. Uyyāne ropitā rukkhā na chinditabbā honti.
9. Dhotabbāni dussāni gahetvā yuvatiyo hasamānā pokkharaṇiŋ otariŋsu.
10. Samaṇehi ovaditabbā kumārā vihāram na gamiŋsu.
11. Kassakena kasitabbaŋ khettaŋ vikkiṇituŋ vāṇijo ussahi.
12. Āpaṇesu ṭhapitāni vikkiṇitabbāni bhaṇḍāni kiṇituŋ te na icchiŋsu.
13. Ammā khādanīyāni ca bhojanīyāni ca paṭiyādetvā dārakānaŋ deti.
14. Manussehi dānāni dātabbāni, sīlāni rakkhitabbāni, puññāni kātabbāni.
15. Goṇānaŋ dātabbāni tiṇāni kassako khettamhā āhari.
16. Migā pānīyaŋ udakaŋ pariyesantā aṭaviyaŋ āhiṇḍiŋsu.
17. Darikāya dātuŋ phalāni āpaṇāya vā (or) khettamhā vā āharitabbāni honti.
18. Kathetabbaŋ vā akathetabbaŋ* vā ajānanto asappuriso mā sabhāyaŋ nisīdatu.
19. Tumhe bhūpālā amaccehi ca paṇḍitehi ca samaṇehi ca anusāsitabbā hotha.
20. Upāsakena puṭṭho pañho paṇḍitena vyākātabbo hoti.
21. Bhūpālassa uyyāne vasantā migā ca sakunā ca luddakehi na hantabbā honti.
22. Kusalaŋ ajānitvā pāpaŋ karontā kumārā na akkositabbā, te samaṇehi ca paṇḍitehi ca sappurisehi ca anusāsitabbā.
23. Asappurisā parivajjetabbā, mā tumhe tehi saddhiŋ (with them) gāme āhiṇḍatha.
24. Surā na pātabbā, sace piveyyātha tumhe gilānā bhavissatha.
25. Dhammena jīvantā manussā devehi rakkhitabbā honti.

4. Translate into Pāli:

1. At night people should light lamps.
2. The merchant brought horses to be sold to the farmers.
3. Objects should be seen with eyes, tastes (rasāni) should be enjoyed with the tongue.

4. The dog should not be hit with sticks and stones.
5. People in the island should be protected by the king and his ministers.
6. Flowers should not be picked by men walking in the park.
7. The corn should be measured by the farmer with his wife.
8. Men should not do evil.
9. Grass and water should be given to oxen and goats.
10. The assembly should be addressed by the teacher's sister.
11. The lions sleeping in the caves should not be approached by men.
12. The mother's clothes should be washed by the girl.

Lesson 23

1. The Causative

Causative verbs are formed by adding -e / -aya / -āpe / -āpaya to the root or verbal base. Sometimes the vowel in the root is strengthened when the suffixes are added.
Verbal bases ending in -e / -aya invariably take the suffixes -ape / -āpaya to form the causative.

pacati	pāceti / pācayati / pacāpeti / pācāpayati
bhuñjati	bhojeti / bhojāpeti
coreti	corāpeti / corāpayati
kināti	kiṇāpeti / kiṇāpayati
karoti	kāreti / kārāpayati
dadāti / deti	dāpeti / dāpayati

In sentences with causative verbs the agent carrying out the action is expressed by the accusative or the instrumental case.

2. Examples in sentence formation

Ammā bhaginiŋ bhattaŋ pacāpeti.
Mother gets the sister to cook rice.
Bhūpālo samaṇe ca yācake ca bhojāpesi.
The king fed the recluses and beggars.
Coro mittena kakacaŋ corāpetvā vanaŋ dhāvi.
The thief ran having got a friend to steal a saw.
Vejjo puttena āpaṇamhā khīraŋ kiṇāpesi.
The doctor got his son to buy milk from the market.
Upāsakā amaccena samaṇānaŋ vihāraŋ kārāpesuŋ.
Lay devotees got the minister to build a monastery for the monks.
Yuvati bhaginiyā ācariyassa mūlaŋ dāpetvā sippaŋ uggaṇhi.
The maiden got the sister to give money to the teacher and learnt an art.
Brāhmaṇo coraŋ / corena saccaŋ bhāsāpetuŋ vāyami.
The brahmin tried to make the thief speak the truth.

Exercise 23

3. Translate into English:

1. Ammā samaṇehi asappurise putte anusāsāpesi.
2. Tumhe manusse pīḷente core āmantāpetvā ovadatha.
3. Vāṇijo kassakena rukkhe chindāpetvā / chedāpetvā sakaṭena nagaraŋ netvā vikkiṇi.
4. Samaṇo upāsake sannipātāpetvā dhammaŋ desesi.
5. Mātulo kumārehi pupphāni ca phalāni ca ocināpesi.
6. Dārikā sunakhaŋ pokkharaṇiŋ otarāpesi.
7. Amacco vāṇije ca kassake ca pakkosāpetvā pucchissati.
8. Kaññāhi āhaṭāni pupphāni vanitāyo āsiñcāpesuŋ.
9. Bhariyāya kātabbaŋ kammaŋ ahaŋ karomi.
10. Luddako mittena migaŋ vijjhitvā mārāpesi.
11. Brāhmaṇo ācāriyena kumāriŋ dhammaŋ uggaṇhāpesi.
12. Ammā dārikaŋ khīraŋ pāyetvā mañce sayāpesi.
13. Vāṇijā assehi bhaṇḍāni gāhāpetva vikkiṇituŋ nagaraŋ gamiŋsu.
14. Vanitā sahāyakena rukkhassa sākhāyo ākaḍḍhāpetvā gehaŋ nesi.
15. Ammā puttena gehaŋ āgataŋ samaṇaŋ vandāpesi.
16. Upāsakā samaṇe āsanesu nisīdāpetvā bhojāpesuŋ.
17. Bhaginī bhinnapattassa khaṇḍāni (pieces) āmasantī rodantī gehadvāre aṭṭhāsi.
18. Udakaŋ āharituŋ gacchantiyo nāriyo sallapantiyo rukkhamūlesu patitāni kusumāni oloketvā modiŋsu.
19. Luddako tuṇḍena phalaŋ ocinituŋ vāyamantaŋ suvaŋ sarena vijjhi.
20. Sappurisena kārāpitesu vihāresu samaṇā vasanti.

4. Translate into Pāli:

1. The wicked man gets his sons to shoot birds.
2. The lay devotees will get the monk to preach the doctrine.
3. Women get their children to honour the Buddha's disciples.
4. The young woman will get her sister to speak at the assembly.
5. The farmer caused the tree to fall into the pit.
6. You (pl.) will get the flowers sprinkled with water.
7. The king got his ministers to build a monastery.
8. The queen will live in the palace which the king got built.
9. The merchant got his wife to put the goods in boxes.
10. The brahmin got the Buddha's disciple to preach to his people.

Lesson 24

1. Declension of Feminine Nouns ending in -u

Dhenu cow

	Singular	Plural
Nominative	dhenu	dhenū, dhenuyo
Vocative	dhenu	dhenū, dhenuyo
Accusative	dhenuŋ	dhenū, dhenuyo
Instrumental	dhenuyā	dhenūhi, (dhenūbhi)
Ablative	dhenuyā	dhenūhi, (dhenūbhi)
Dative	dhenuyā	dhenūnaŋ
Genitive	dhenuyā	dhenūnaŋ
Locative	dhenuyā, dhenuyaŋ	dhenūsu

2. Some nouns similarly declined are as follows:

yāgu	gruel	*kāsu*	pit	*vijju*	lightning
rajju	rope	*daddu*	eczema	*kaṇeru*	cow-elephant
dhātu	element, relic	*sassu*	mother-in-law	*vadhu*	daughter-in-law

3. Vocabulary Verbs

thaketi	shuts, closes	*nāseti*	destroys	*sammajjati*	sweeps
obhāseti	illuminates	*bhajati*	keeps company	*bandhati*	ties
vibhajati	divides, distributes	*bhañjati*	breaks	*māpeti*	builds, creates
vihiŋsati	harms	*chaḍḍeti*	throws	*pattharati*	spreads

Exercise 24

4. Translate into English:

1. Vadhū sassuyā dhenuŋ rajjuyā bandhitvā khettaŋ nesi.
2. Ammā yāguŋ pacitvā dārakānaŋ datvā mañce nisīdi.
3. Yuvatiyā hattesu ca aŋgulīsu ca daddu atthi.
4. Mayaŋ aṭaviyaŋ carantiyo kaṇeruyo apassimha.
5. Itthī yuvatiyā bhattaŋ pacāpetvā dārikānaŋ thokaŋ thokaŋ vibhaji.
6. Tumhe vijjuyā ālokena guhāyam sayantam sīhaŋ passittha.
7. Yuvatiyā hatthesu kumārehi dinnā mālāyo santi.
8. Vadhū khette kāsūsu patitāni phalāni saŋhari.
9. Brāhmaṇo Buddhassa dhātuyo vibhajitvā bhūpālānaŋ adadi / adāsi.
10. Vadhū sassuyā pāde vandi.
11. Yuvatiyā geham sammajjitabbaŋ hoti.
12. Devatāyo sakalaŋ (entire) vihāraŋ obhāsentiyo Buddhaŋ upasaŋkamiŋsu.
13.Aṭavīsu vasantiyo kaṇeruyo sākhāyo bhañjitvā khādanti.
14. Ahaŋ rukkhassa chāyāyaŋ nisinnānaŋ dhenūnaŋ ca goṇānaŋ ca tiṇāni adadiŋ / adāsiŋ.
15. Itthī magge gacchantiŋ ammaŋ passitvā rathamhā oruyha taŋ vanditvā rathasmiŋ āropetvā gehaŋ nesi.
16. Vadhū gehassa dvāram thaketvā nahāyituŋ nadiŋ upasaŋkamitvā yuvatīhi saddhiŋ sallapantī nadiyā tīre aṭṭhāsi.
17. Bhūpālo manusse vihiŋsante core nāsetvā dipaŋ pālesi.
18. Ammā asappurise bhajamāne putte samaṇehi ovādāpesi.
19. Sappurisena kiṇitvā āhaṭehi bhaṇḍehi chaḍḍetabbaŋ natthi.
20. Mā tumhe gāme vasante kassake vihiŋsatha.

25. Translate into Pāli:

1. The mother took the gold kept in the box and gave it to the daughter.
2. The daughter-in-law honoured the gods with garlands and fruits.
3. If you dig holes, I will plant trees.
4. You (pl.) go to the field and bring the corn home.
5. Cow-elephants wandered in the forest eating plantain trees.
6. I looked at the girls crossing the river by boat.
7. Young women pulled the branches fallen in the pit.
8. The rays of the sun illuminate the world.
9. Singing songs the sisters went to the tank to bathe.
10. The woman tied the cow with a rope and brought it to the field.
11. The daughter-in-law went to Anurādhapura with the mother-in-law to honour the relics of the Buddha.
12. May virtue and wisdom illuminate the minds of men in the world.

Lesson 25

1. Declension of masculine nouns ending in -i

Aggi fire

	Singular	Plural
Nominative	aggi	aggī / aggayo
Vocative	aggi	aggī / aggayo
Accusative	aggiŋ	aggī / aggayo
Instrumental	agginā	aggīhi (aggībhi)
Ablative	agginā / aggimhā / aggismā	aggīhi (aggībhi)
Dative	aggino / aggissa	aggīnaŋ
Genitive	aggino / aggissa	aggīnaŋ
Locative	aggimhi / aggismiŋ	aggīsu

2. Masculine nouns ending in -i

muni / isi	sage	*kavi*	poet	*ari*	enemy
bhūpati	king	*pati*	husband, master	*gahapati*	householder
adhipati	lord, leader	*atithi*	guest	*vyādhi*	illness
udadhi	ocean	*nidhi*	(hidden) treasure	*vīhi*	paddy
kapi	monkey	*ahi*	serpent	*dīpi*	leopard
ravi	sun	*giri*	mountain	*maṇi*	gem
asi	sword	*rāsi*	heap	*pāṇi*	hand
kucchi	belly	*muṭṭhi*	fist, hammer		

Exercise 25

3. Translate into English:

1. Munayo sīlaŋ rakkhantā girimhi guhāsu vasiŋsu
2. Ācariyena saddhiŋ viharanto kavi isi hoti.
3. Bhūpati asinā ariŋ paharitvā māresi.
4. Pati bhariyāya paṭiyāditaŋ odanaŋ bhuñjitvā khettaŋ agami.
5. Sappurisā gahapatayo bhariyāhi ca puttehi ca gehesu vasantā sukhaŋ vindanti.
6. Nidhiŋ pariyesanto adhipati sahāyakehi saddhiŋ dīpaŋ agacchi.
7. Atithīnaŋ odanaŋ pacantī itthī aggiŋ jālesi.
8. Vyādhinā pīḷito naro mañce sayati.
9. Gahapati vīhīnaŋ rāsiŋ minanto bhariyāya saddhiŋ kathesi.
10. Dārikā girimhā udentaŋ raviŋ olokentī hasanti.
11. Bhūpatino muṭṭhimhi maṇayo bhavanti.
12. Ari kavino soṇaŋ yaṭṭhiyā paharitvā dhāvi.
13. Kavi patinā dinnaŋ maṇiŋ pāṇinā gaṇhi.
14. Nāriyo patīhi saddhiŋ udadhiŋ gantvā nahāyituŋ ārabhiŋsu.
15. Adhipati atithiŋ khādanīyehi ca bhojanīyehi ca bhojāpesi.
16. Bhūpatinā kattabbāni kammāni adhipatayo na karissanti.
17. Munīhi pariyesitabbaŋ dhammaŋ aham pi uggaṇhituŋ icchāmi.
18. Ahaŋ dīpaŋ jāletvā udakena āsittāni padumāni Buddhassa pūjemi.
19. Tvaŋ girimhi vasante dīpayo oloketuŋ luddakena saha giriŋ āruhasi.
20. Devī parisāya saha sabhāyaŋ nisinnā hoti.
21. Gahapatayo pañhe pucchituŋ ākaŋkhamānā isiŋ upasaŋkamiŋsu.
22. Gahapatīhi puṭṭho isi pañhe vyākari.
23. Nāriyā dhotāni vatthāni gaṇhante kapayo disvā kumārā pāsāṇehi te (them) pahariŋsu.
24. Uyyāne āhiṇḍitvā tiṇaŋ khādantiyo gāviyo ca goṇā ca ajā ca aṭaviŋ pavisitvā dīpiŋ disvā bhāyiŋsu.
25. Gahapatīhi munayo ca atithayo ca bhojetabbā honti.
26. Ammā mañjūsāya pakkhipitvā rakkhite maṇayo dārikāya ca vadhuyā ca adadi / adāsi.
27. Yadi tumhe bhūpatiŋ upasankameyyātha mayaŋ rathaŋ paṭiyādessāma.
28. Gahapati coraŋ gīvāya gahetvā pādena kucchiŋ pahari.
29. Sakuṇehi katāni kulāvakāni (nests) mā tumhe bhindatha.
30. Gītaŋ gāyantī yuvati gāviŋ upasaŋkamma khīraŋ duhituŋ (to milk) ārabhi.
31. Buddhassa dhātuyo vandituŋ mayaŋ vihāraŋ gamimha.
32. Mayaŋ kaññāyo dhammasālaŋ sammajjitvā kilañjāsu (on mats) nisīditvā dhammaŋ suṇimha.
33. Mayaŋ locanehi rūpāni passāma, sotehi (with ears) saddaŋ (sound) suṇāma, jivhāya rasaŋ sādiyāma (we taste)
34. Te aṭaviyā āhiṇḍantiyo gāviyo rajjūhi bandhitvā khettam ānesuŋ.
35. Bhariyā vyādhinā pīḷitassa patino hatthaŋ āmasantī taŋ (him) samassāsesi (comforted).
36. Gahapati atithinā saddhiŋ sallapanto sālāya nisinno hoti.
37. Muni saccaŋ adhigantvā manussānaŋ dhammaŋ desetuŋ pabbatamhā oruyha gāme vihāre vasati.
38. Rajjuyā bandhitā gāvī tattha tattha (here and there) āhiṇḍfituŋ asakkontī rukkhamūle tiṇaŋ khādati.
39. Devī bhūpatinā saddhiŋ rathena gacchantī anatarāmagge (on the way) kasante

kassake passi.
40. Mā tuhme akusalaŋ karotha, sace kareyyātha sukhaŋ vindituŋ na labhissatha.

4. Translate into Pāli:

1. The husbands brought gems from the island for their wives.
2. Sicknesses oppress people living in the world.
3. Sitting on the ground the woman measured paddy with a nāḷi.
4. Householders who do evil do not worship sages.
5. If you dig up the treasure you will get gems.
6. I washed the clothes which were to be washed by the wife.
7. We drank the gruel which was prepared by our mother.
8. You kindle the fire to cook rice and gruel for the guests coming from the city.
9. The householder hit with a sword the thief who entered the house.
10. The young girl gave grass to the cows standing in the shade of the tree.
11. Monkeys dwell on trees, lions sleep in caves, serpents move on the ground.
12. If you buy goods from the city and bring, I will sell them (tāni) to farmers.
13. O wicked man, if you do merit you will experience happiness.
14. There are gems and gold in the boxes in my mother's house.
15. The sage preached the doctrine to the king's retinue seated on the ground.
16. Recluses, sages and poets are honoured by virtuous men.
17. We will get the treasure which is protected by the leader.
18. Do not cut branches of the trees planted in the park.
19. Being released from the cage the birds flew into the sky.
20. We did not see sages crossing the river through psychic power.

Lesson 26

1. Declension of masculine nouns ending in -ī

Pakkhī bird

	Singular	Plural
Nominative	pakkhī	pakkhī / pakkhino
Vocative	pakkhī	pakkhī / pakkhino
Accusative	pakkhinaŋ / pakkhiŋ	pakkhī / pakkhino
Instrumental	pakkhinā	pakkhīhi (pakkhībhi)
Ablative	pakkhinā / pakkhimhā / pakkhismā	pakkhīhi (pakkhībhi)
Dative	pakkhino / pakkhissa	pakkhīnaŋ
Genitive	pakkhino / pakkhissa	pakkhīnaŋ
Locative	pakkhini / pakkhimhi / pakkhismiŋ	pakkhīsu

It should be noted that this declension differs from the aggi declension only in the nominative, vocative and accusative cases.
The rest agrees with it, the only exception being pakkhini in the locative singular, for which there is no corresponding form in the aggi declension.

2. Masculine nouns ending in -ī

hatthī / karī	elephant	*sāmī*	lord, husband	*seṭṭhī*	banker
sukhī	one who is happy	*mantī*	minister	*sikhī*	peacock
pāṇī	living being	*dāṭhī*	tusker	*dīghajīvī*	one with long life
balī	powerful one	*vaḍḍhakī*	carpenter	*sārathī*	charioteer
kuṭṭhī	leper	*pāpakārī*	evil doer		

Exercise 26

3. Translate into English:

1. Pakkhī gāyanto sākhāyaŋ nisīdati.
2. Gāviŋ rajjuyā muñcamānā ammā khette ṭhitā hoti.
3. Kaññāyo sabhāyaŋ naccantiyo gāyiŋsu.
4. Seṭṭhī mahantaŋ (much) dhanaŋ vissajjetvā samaṇānaŋ vihāraŋ kārāpesi.
5. Hatthino ca kaṇeruyo ca aṭaviyaŋ āhiṇḍanti.
6. Pāpakārī pāpāni paṭicchādetvā sappuriso viya (like) sabhāyaŋ nisinno seṭṭhinā saddhiŋ kathesi.
7. Sappurisā dīghajīvino hontu, puttā sukhino bhavantu.
8. Vāṇijo nagaramhā bhaṇḍāni kiṇitvā piṭakesu pakkhipitvā rajjuyā bandhitvā āpaṇaŋ pesesi.
9. Sārathinā āhaṭe rathe vaḍḍhakī nisinno hoti.
10. Sabbe (all) pāṇino dīghajīvino na bhavanti / honti.
11. Ammā vaḍḍhakinā gehaŋ kārāpetvā dārikāhi saha tattha (there) vasi.
12. Mayaŋ maṇayo vatthena veṭhetvā mañjūsāyaŋ nikkhipitvā bhariyānaŋ pesayimha.
13. Muni pāpakāriŋ pakkosāpetvā dhammaŋ desetvā ovadi.
14. Balinā bhūpatino dinnaŋ kariŋ oloketuŋ tumhe sannipatittha.
15. Ahaŋ seṭṭhī kuṭṭhiŋ pakkosāpetvā bhojanaŋ (food) dāpesiŋ.
16. Sace girimhi sikhino vasanti, te (them) passituŋ ahaŋ giriŋ āruhituŋ ussahissāmi.
17. Bhūpati sappuriso abhavi / ahosi; mantino pāpakārino abhaviŋsu / ahesuŋ.
18. Balinā kārāpitesu pāsādesu seṭṭhino puttā na vasiŋsu.
19. Sabbe pāṇino sukhaŋ pariyesamānā jīvanti, kammāni karonti.
20. Sāmī maṇayo ca suvaṇṇaŋ ca kiṇitvā bhariyāya adadi / adāsi.
21. Asanisaddaŋ (sound of thunder) sutvā girimhi sikhino naccituŋ ārabhiŋsu.
22. Mā balino pāpakārī hontu / bhavantu.
23. Sappurisā kusalaŋ karontā, manussehi puññaŋ kārentā, sukhino bhavanti.
24. Kavi asinā ariŋ pahari; kaviŋ paharituŋ asakkonto ari kuddho ahosi.
25. Kapayo rukkhesu carantā pupphāni ca chindiŋsu.

4. Translate into Pāli:

1. Followed by the evil hunter the elephants ran in the forest.
2. The leper took the garments given by the husband.
3. Leopards living in the forest do not fear lions living in the caves.
4. Singing a song, the boys danced with the girls in the hall.
5. Mothers with their daughters spread lotuses on the flower altar (pupphāsane).
6. If the boys drink liquor, the girls will become angry and will not sing.
7. The farmer got angry with the evil doer (use gen.) who harassed the cows grazing in the field.
8. The banker got the carpenter to build a mansion for his sons.
9. May the deities protect the good king governing the island righteously.
10. May all (sabbe) living beings live long happily.

Lesson 27

1. Declension of masculine nouns ending in -u

Garu = Teacher

	Singular	Plural
Nominative	garu	garū, garavo
Vocative	garu	garū, garavo
Accusative	garuŋ	garū, garavo
Instrumental	garunā	garūhi (garūbhi)
Ablative	garunā	garūhi (garūbhi)
Dative	garuno, garussa	garūnaŋ
Genitive	garuno, garussa	garūnaŋ
Locative	garumhi, garusmiŋ	garūsu

2. Masculine nouns ending in -u

bhikkhu	monk	*bandhu*	relation	*taru*	tree
bahu	arm	*sindhu*	sea	*pharasu*	axe
pasu	beast	*ākhu*	rat	*ucchu*	sugar cane
veḷu	bamboo	*kaṭacchu*	spoon	*sattu*	enemy
setu	bridge	*ketu*	banner	*susu*	young one

3. Declension of masculine nouns ending in -ū

Vidū wise man

	Singular	Plural
Nominative	vidū	vidū, viduno
Vocative	vidū	vidū, viduno
Accusative	viduŋ	vidū, viduno

The rest is similar to the garu declension.

	Singular	Plural
Instrumental	vidunā	vidūhi (vidūbhi)
Ablative	vidunā	vidūhi (vidūbhi)
Dative	viduno, vidussa	vidūnaŋ
Genitive	viduno, vidussa	vidūnaŋ
Locative	vidumhi, vidusmiŋ	vidūsu

4. Masculine nouns ending in -ū

pabhū	eminent person	*sabbaññū*	omniscient one	*viññū*	wise man
vadaññū	philanthropist	*atthaññū*	benevolent man	*mattaññū*	moderate or abstemious man

Exercise 27

5. Translate into English:

1. Bhikkhavo Tathāgatassa sāvakā honti.
2. Bandhavo ammaŋ passituŋ nagaramhā gāmaŋ āgamiŋsu.
3. Coro āraññe taravo chindituŋ pharasuŋ ādāya gacchi / agami.
4. Sīhā ca dīpayo ca aṭaviyaŋ vasante pasavo māretvā khādanti.
5. Sappurisā viññuno bhavanti.
6. Bhūpati mantīhi saddhiŋ sindhuŋ taritvā sattavo paharitvā jinituŋ ussahi.
7. Ammā kaṭacchunā dārikaŋ odanaŋ bhojāpesi.
8. Hatthino ca kaṇeruyo ca ucchavo ākaḍḍhitvā khādiŋsu.
9. Bhūpatissa mantino sattūnaŋ ketavo āhariŋsu.
10. Setumhi nisinno bandhu taruno sākhaŋ hatthena ākaḍḍhi.
11. Uyyāne ropitesu veḷūsu pakkhino nisīditvā gāyanti.
12. Sace pabhuno atthaññū honti manussā sukhino gāme vicarituŋ sakkonti.
13. Sabbaññū Tathāgato dhammena manusse anusāsati.
14. Mattaññū sappurisā dīghajīvino ca sukhino ca bhaveyyuŋ.
15. Viññūhi anusāsitā mayaŋ kumārā sappurisā bhavituŋ ussahimha.
16. Mayaŋ ravino ālokena ākāse uḍḍente pakkhino passituŋ sakkoma.
17. Tumhe pabhuno hutvā dhammena jīvituŋ vāyameyyātha.
18. Ahaŋ dhammaŋ desentaŋ bhikkhuŋ jānāmi.
19. Ahayo ākhavo khādantā aṭaviyā vammikesu (anthills) vasanti.
20. Vanitāya sassu bhaginiyā ucchavo ca padumāni ca adadi / adāsi.

6. Translate into Pāli:

1. Crossing the bridge the enemy has entered the island.
2. You shall not cut bamboos with axes, you may with saws.
3. King's ministers tied banners on the bridge and on trees.
4. The beasts fed the young ones with rats.
5. Wise men became eminent people.
6. The monk was a relation of the king who rules the island.
7. The trees cut by the enemy fell into the sea.
8. With the fist the mother hit the dog which was trying to bite the girl.
9. Kings protect recluses, brahmins, men and beasts living in the island.
10. Mother's sister killed a rat with a bamboo.
11. The teacher sent sugar-cane to the tuskers' young ones.
12. Seeing a monkey trying to enter the house the husband closed the door.

Lesson 28

1. Declension of masculine nouns ending in -u / -ar

Some masculine nouns have two bases ending in -u and -ar.
They express the agent or a relationship.

Satthu / satthar teacher (lit., he who admonishes)

	Singular	Plural
Nominative	satthā	satthāro
Vocative	satthā, sattha	satthāro
Accusative	satthāraŋ	satthāro
Instrumental	satthārā	satthārehi, satthūhi
Ablative	satthārā	satthārehi, satthūhi
Dative	satthu, satthuno, satthussa	satthārānaŋ, satthūnaŋ
Genitive	satthu, satthuno, satthussa	satthārānaŋ, satthūnaŋ
Locative	satthari	satthāresu, satthūsu

2. Some words similarly declined are as follows:

kattu	doer	*gantu*	goer	*sotu*	hearer
dātu	giver	*netu*	leader	*vattu*	sayer
jetu	victor	*vinetu*	disciplinarian	*viññātu*	knower
bhattu	husband	*nattu*	grandson		

N.B. Though bhattu and nattu are nouns expressing relationships they are declined like agent nouns such as satthā, as in Sanskrit.

3. Masculine nouns expressing relationships such as pitu (father), and bhātu (brother) are declined somewhat differently as follows:

Pitu / pitar = father

	Singular	Plural
Nominative	pitā	pitaro
Vocative	pitā, pita	pitaro
Accusative	pitaraŋ	pitaro
Instrumental	pitarā	pitarehi, pitūhi
Ablative	pitarā	pitarehi, pitūhi
Dative	pitu, pituno	pitarānaŋ
Genitive	pitussa	pitūnaŋ
Locative	pitari	pitaresu, pitūsu

Bhātu / bhātar = brother

	Singular	Plural
Nominative	bhātā	bhātaro
Vocative	bhātā, bhāta	bhātaro
Accusative	bhātaraŋ	bhātaro
Instrumental	bhātarā	bhātarehi,bhātūhi
Ablative	bhātarā	bhātarehi,bhātūhi
Dative	bhātu, bhātuno	bhātarānaŋ
Genitive	bhātussa	bhātūnaŋ
Locative	bhātari	bhātaresu,bhātūsu

4. Feminine nouns expressing relationships are declined as follows:

Mātu / Mātar = mother

	Singular	Plural
Nominative	mātā	mātaro
Vocative	mātā, māta, māte	mātaro
Accusative	mātaraŋ	mātaro
Instrumental	mātarā, mātuyā	mātarehi, mātūhi
Ablative	mātarā, mātuyā	mātarehi, mātūhi
Dative	mātu, mātuyā, mātāya	mātarānaŋ, mātūnaŋ,mātānaŋ
Genitive	mātu, mātuyā, mātāya	mātarānaŋ, mātūnaŋ,mātānaŋ
Locative	mātari, mātuyā, mātuyaŋ	mātaresu, mātūsu

Exercise 28

5. Translate into English:

1. Satthā bhikkhūnaŋ dhammaŋ desento rukkhassa chāyāya nisinno hoti.
2. Puññāni kattāro bhikkhūnaŋ ca tāpasānaŋ ca dānaŋ denti.
3. Sace satthā dhammaŋ deseyya viññātāro bhavissanti.
4. Bhūpati dīpasmiŋ jetā bhavatu.
5. Pitā dhītaraŋ ādāya vihāraŋ gantvā satthāraŋ vandāpesi.
6. Viññātāro loke manussānaŋ netāro hontu / bhavantu.
7. Bhātā pitarā saddhiŋ mātuyā pacitaŋ yāguŋ bhuñji.
8. Bhattā nattārehi saha kīḷantaŋ kapiŋ disvā hasanto aṭṭhāsi (stood).
9. Setuŋ kattāro veḷavo bandhitvā nadiyā tīre ṭhapesuŋ.
10. Sindhuŋ taritvā dīpaŋ gantāro sattūhi hatā honti.
11. Bhariyā bhattu sāṭake rajakena dhovāpesi.
12. Netuno kathaŋ sotāro uyyāne nisinnā suriyena pīḷitā honti.
13. Dātārehi dinnāni vatthāni yācakehi na vikkiṇitabbāni honti.
14. Rodantassa nattussa kujjhitvā vanitā taŋ (him) hatthena pahari.
15. Vinetuno ovādaŋ (advice) sutvā bandhavo sappurisā abhaviŋsu / ahesuŋ.
16. Gehesu ca aṭavīsu ca vasante ākhavo ahayo khādanti.
17. Nattā mātaraŋ yāguŋ yācanto bhūmiyaŋ patitvā rodati.
18. Tumhe bhātarānaŋ ca bhaginīnaŋ ca mā kujjhatha.
19. Dīpaŋ gantārehi nāvāya sindhu taritabbo hoti.
20. Pubbakā (ancient) isayo mantānaŋ (magic spells) kattāro ca mantānaŋ pavattāro (reciters) ca abhaviŋsu / ahesuŋ.
21. Mattaññū dātā nattārānaŋ thokaŋ thokaŋ modake (sweets) dadiŋsu / adaŋsu.
22. Atthaññū netāro manusse sappurise karontā vinetāro bhavanti.
23. Mātā dhītaraŋ ovadantī sīsaŋ (head) cumbitvā (kissed) bāhuŋ āmasitvā samassāsesi.
24. Vadaññū brāhmaṇo khudāya pīḷente yācake disvā pahūtaŋ (much) bhojanaŋ (food) dāpesi.
25. Sārathinā āhaṭe veḷavo gahetvā vaḍḍhakī sālaŋ māpesi.

6. Translate into Pāli:

1. Father and mother went with the brother to see the sister.
2. Evil doers will not live long happily.
3. May the king, together with his retinue, become victorious.
4. Mother's brother is the uncle.
5. The enemies of my brothers tied banners on trees and bamboos.
6. The house builder gave bamboos to the grandsons.
7. Brother gave food to (my) daughter with a spoon.
8. The Buddha is the teacher of gods and men.
9. May you (pl.) be speakers of the truth.
10. Good husbands are kind (kāruṇikā) to their wives like gods.
11. Let good men become powerful ministers to govern the island.
12. The powerful kings were victorious.

Lesson 29

1. Declension of Neuter nouns ending in -i

Aṭṭhi = bone, seed

	Singular	Plural
Nominative	aṭṭhi	aṭṭhī, aṭṭhīni
Vocative	aṭṭhi	aṭṭhī, aṭṭhīni
Accusative	aṭṭhiŋ	aṭṭhī, aṭṭhīni
Instrumental	aṭṭhinā	aṭṭhīhi, (aṭṭhībhi)
Ablative	aṭṭhinā	aṭṭhīhi, (aṭṭhībhi)
Dative	aṭṭhino, aṭṭhissa	aṭṭhīnaŋ
Genitive	aṭṭhino, aṭṭhissa	aṭṭhīnaŋ
Locative	aṭṭhini, aṭṭhimhi, aṭṭhismiŋ	aṭṭhīsu

N.B. This declension is similar to the aggi declension except in the nominative, vocative and accusative cases.

2. Neuter nouns ending in -i

vāri	water	*akkhi*	eye	*sappi*	ghee
dadhi	curds	*acci*	flame	*satthi*	thigh

3. Declension of neuter nouns ending in -u
Cakkhu = eye

	Singular	Plural
Nominative	cakkhu	cakkhū, cakkhūni
Vocative	cakkhu	cakkhū, cakkhūni
Accusative	cakkhuŋ	cakkhū, cakkhūni

The rest is similar to the garu declension.

	Singular	Plural
Instrumental	cakkhunā	chakkhūhi (chakkhūbhi)
Ablative	cakkhunā	chakkhūhi (chakkhūbhi)
Dative	chakkhuno, chakkhussa	chakkhūnaŋ
Genitive	chakkhuno, chakkhussa	chakkhūnaŋ
Locative	chakkhumhi, chakkhusmiŋ	chakkhūsu

4. Neuter nouns ending in -u

dhanu	bow	*madhu*	honey	*assu*	tear
jāṇu / jaṇṇu	knee	*dāru*	firewood	*ambu*	water
vasu	wealth	*vatthu*	ground, base, site, estate	*viññātu*	knower
bhattu	husband	*nattu*	grandson		

5. Vocabulary Verbs

anukampati	feels compassionate	*vāceti*	teaches	*sammisseti*	mixes
pabbajati	renounces, becomes ordained	*vippakirati*	scatters, (pp. vippakiṇṇa)	*parājeti*	defeats
anugacchati	follows	*pattheti*	aspires, hopes	*samijjhati*	fulfils, succeeds
pavatteti	sets in motion	*(assūni) pavatteti*	sheds tears	*vibhajati*	distributes, analyses

Exercise 29

6. Translate into English:

1. Gehaŋ pavisantaŋ ahiŋ disvā kaññā bhāyitvā assūni pavattentī rodituŋ ārabhi.
2. Dīpinā hatāya gāviyā aṭṭhīni bhūmiyaŋ vippakiṇṇāni honti.
3. Nadiyā vārinā vatthāni dhovanto pitā nahāpetuŋ puttaŋ pakkosi.
4. Tvaŋ sappinā ca madhunā ca sammissetvā odanaŋ bhuñjissasi.
5. Mayaŋ khīramhā dadhiŋ labhāma.
6. Bhikkhu dīpassa acciŋ olokento aniccasaññaŋ (perception of impermanence) vaḍḍhento (developing) nisīdi.
7. Pāpakāri luddako dhanuŋ ca sare ca ādāya aṭaviŋ paviṭṭho.
8. Sattu amaccassa satthiŋ asīnā paharitvā aṭṭhiŋ chindi.
9. Ahaŋ sappinā pacitaŋ odanaŋ madhunā bhuñjituŋ na icchāmi.
10. Nattā hatthehi ca jaṇṇūhi ca gacchantaŋ yācakaŋ disvā anukampamāno bhojanaŋ ca vatthaŋ ca dāpesi.
11. Dārūni saŋharantiyo itthiyo aṭaviyaŋ āhiṇḍantī gāyiŋsu.
12. Ambūmhi jātāni padumāni na ambunā upalittāni (smeared) honti.
13. Manussā nānākammāni (various work) katvā vasuŋ saŋharitvā puttadāre (children and wife) posetuŋ ussahanti.
14. Bhattā mātuyā akkhīsu assūni disvā bhariyāya kujjhi.
15. Pitā khettavatthūni puttānaŋ ca nattārānaŋ ca vibhajitvā vihāraŋ gantvā pabbaji.
16. Pakkhīhi khāditānaŋ phalānaŋ aṭṭhīni rukkhamūle patitāni honti.
17. Ācariyo sissānaŋ (pupils) sippaŋ (art) vācento te anukampamāno dhammena jīvituŋ anusāsi.
18. Bodhisatto samaṇo māraŋ (the evil one) parājetvā Buddho bhavi / ahosi.
19. Buddhaŋ passitvā dhammaŋ sotuŋ patthentā narā dhammaŋ carituŋ vāyamanti.
20. Sace sappurisānaŋ sabbā patthanā (fem. aspirations) samijjheyyuŋ manussā loke sukhaŋ vindeyyuŋ.
21. Vyādhinā pīḷitā mātā assūni pavattentī dhītuyā gehaŋ āgantvā mañce sayitvā yāguŋ yāci.
22. Mātaraŋ anukampamānā dhītā khippaŋ (soon) yāguŋ paṭiyādetvā mātuyā mukhaŋ (face) dhovitvā yāguŋ pāyesi.
23. Pitarā puṭṭhaŋ pañhaŋ bhattā sammā (correctly) vibhajitvā upamāya (with a smile) atthaŋ vyākari / vyākāsi.
24. Luddako aṭaviyā bhūmiyaŋ dhaññaŋ vippakiritvā mige palobhetvā (tempting) māretuŋ ussahi.
25. Dhaññaŋ khādantā migā āgacchantaŋ luddakaŋ disvā vegena (speedily) dhāvimsu.

7. Translate into Pāli:

1. He saw the bones of the animals killed by the leopard in the forest.
2. You (pl.) will bathe in the river water.

3. There are tears in the eyes of the daughter who is a young girl.
4. The farmer sells ghee and curd to the merchants.
5. The flames of the lamps danced in the wind (vātena).
6. There is eczema on the feet of the enemy.
7. The bee (bhamara / madhukara) collects honey from flowers without hurting them.
8. The woman bringing firewood from the forest fell into the river.
9. Planting trees in the fields and gardens men try to collect wealth.
10. The husband brought a gem for the wife from the city.

Lesson 30

1. Declension of Adjectives ending in -vantu and -mantu

Attributive adjectives ending in -vantu and -mantu can be declined in all three genders. They agree with the nouns they qualify in gender, number and case.

Masculine Gender
Guṇavantu [adj.], "virtuous"

	Singular	Plural
Nominative	guṇavā, guṇavanto	guṇavanto, guṇavantā
Vocative	guṇavā, guṇava, guṇavanta	guṇavanto, guṇavantā
Accusative	guṇavantaŋ	guṇavanto, guṇavante
Instrumental	guṇavatā, guṇavantena	guṇavantehi (guṇavantebhi)
Ablative	guṇavatā, guṇavantamhā, guṇavantasmā	guṇavantehi (guṇavantebhi)
Dative	guṇavato, guṇavantassa	guṇavataŋ, guṇavantānaŋ
Genitive	guṇavato, guṇavantassa	guṇavataŋ, guṇavantānaŋ
Locative	guṇavati, guṇavante, guṇavantamhi, guṇavantasmiŋ	guṇavantesu

NB: Note the similarities of this declension to the declension of the present participle masculine gender ending in -nta.
Adjectives ending in -mantu are declined as cakkhumā, cakkhumanto etc.

Neuter Gender
Ojavantu [adj.], "nourishing"

	Singular	Plural
Nominative	ojavantaŋ	ojavantāni
Accusative	ojavantaŋ	ojavantāni

The rest is similar to the declension of masculine adjectives ending in -vantu and -mantu.

Feminine Gender

Guṇavatī / guṇavantī and cakkhumatī / cakkhumantī are the feminine forms of the adjectives ending in -vantu and -mantu. They are declined like kumārī, i.e. feminine nouns ending in -ī.

2. Adjectives ending in -vantu and -mantu

dhanavantu	rich	*Bhagavantu*	the Fortunate one, the Buddha	*yasavantu*	famous
kulavantu	of good family	*sotavantu*	attentive, having ears	*sīlavantu*	virtuous
saddhāvantu	devoted	*satimantu*	mindful	*cakkhumantu*	having eyes
balavantu	powerful	*paññavantu*	wise	*puññavantu*	fortunate, meritorious
phalavantu	fruitful	*himavantu*	Himalayas, possessor of snow	*vaṇṇavantu*	colourful
bhānumantu	sun, radiant	*buddhimantu*	intelligent	*bandhumantu*	having relations

Exercise 30

3. Translate into English:

1. Balavantehi bhūpatīhi arayo parājitā honti.
2. Mayaŋ cakkhūhi bhānumantassa suriyassa rasmiyo oloketuŋ na sakkoma.
3. Bhikkhavo Bhagavatā desitaŋ dhammaŋ sutvā satimantā bhavituŋ vāyamiŋsu.
4. Sīlavantā upāsakā Bhagavantaŋ vanditvā dhammaŋ sutvā satimantā bhavituŋ vāyamiŋsu.
5. Paññavantehi icchitaŋ patthitaŋ samijjhissati.
6. Kulavato bhātā Bhagavatā saha mantento bhūmiyaŋ pattharitāya kilañjāyaŋ (mat) nisinno ahosi.
7. Phalavantesu tarūsu nisinnā pakkhino phalāni khāditvā aṭṭhīni bhūmiyaŋ

pātesuŋ.
8. Himavati bahū (many) pasavo ca pakkhī ca uragā (reptiles) ca vasanti.
9. Sīlavantā dhammaŋ sutvā cakkhumantā bhavituŋ ussahissanti.
10. Guṇavato bandhu sīlavatiŋ pañhaŋ pucchi.
11. Guṇavatī yuvati sīlaŋ rakkhantī mātaraŋ posesi.
12. Yasavatiyā bandhavo balavanto pabhuno abhaviŋsu.
13. Dhanavantassa sappurisassa bhariyā puññavatī ahosi.
14. Sīlavantesu vasantā asappurisā pi guṇavantā bhaveyyuŋ.
15. Silavatiyo mātaro putte guṇavante kātuŋ ussahanti.
16. Buddhimā puriso pāpaŋ karonte putte anusāsituŋ paññavantaŋ bhikkhuŋ pakkosi.
17. Kulavato nattā sīlavatā bhikkhunā dhammaŋ sutvā pasīditvā gehaŋ pahāya bhikkhūsu pabbaji.
18. Balavantā pabhuno guṇavanto bhavantu.
19. Dhanavantā balavantā kadāci karahaci (seldom) guṇavantā bhavanti.
20. Himavantasmā āgato paññavā isi sīlavatiyā mātuyā uyyāne atithi ahosi.
21. Dubbalaŋ (weak) sīlavatiŋ itthiŋ disvā anukampamānā dhanavatī taŋ (her) posesi.
22. Himavati phalavantā taravo na chinditabbā honti.
23. Dhammassa viññātāro yasavantā bhavituŋ na ussahanti.
24. Bandhumā balavā hoti, dhanavā bandhumā hoti.
25. Sīlavatī rājinī guṇavatīhi itthīhi saddhiŋ sālāyaŋ nisīditvā yasavatiyā kaññāya kathaŋ suṇi.
26. Guṇavā puriso rukkhamhā ojavantāni phalāni ocinitvā vihāre vasantānaŋ silavantānaŋ bhikkhūnaŋ vibhaji.
27. Balavatiyā rājiniyā amaccā dhammena dīpe manusse pālesuŋ.
28. Yasavantīnaŋ nārīnaŋ dhītaro pi yasavantiyo bhavissanti.
29. Paññavantiyā yuvatiyā puṭṭho dhanavā pañhaŋ vyākātuŋ asakkonto sabhāyaŋ nisīdi.
30. Bhānumā suriyo manussānaŋ ālokaŋ deti.

4. Translate into Pāli:

1. Sages living in the Himalaya sometimes (kadāci) come to towns.
2. Mindful monks preached the doctrine to wise lay devotees.
3. Fortunate people have virtuous friends and relations.
4. Rich merchants go from village to village selling goods.
5. The virtuous girl was the wife of the rich teacher.
6. The intelligent monk answered the question asked by the powerful eminent person.
7. There are garlands in the hand of the virtuous girl.
8. The rich are famous, the wise are virtuous.
9. You (pl.) do not avoid virtuous and wise men.
10. The Fortunate One is living in the famous island ruled by the powerful king.
11. If a wise monk lives in the village, people will become virtuous.
12. May men of good families become virtuous and wise.
13. People will follow the rich and powerful.
14. The famous king defeated the powerful enemy who has many relations.
15. People with eyes see the radiant sun.

Lesson 31

1. Declension of Personal Pronouns

The first personal pronoun: amha

	Singular	Plural
Nominative	ahaŋ (= "I")	mayaŋ, amhe (= "we")
Vocative	**[n/a]**	**[n/a]**
Accusative	maŋ, mamaŋ (= "me")	amhe, amhākaŋ, no (= "us")
Instrumental	mayā, me	amhehi, no
Ablative	mayā	amhehi
Dative	mama, mayhaŋ, mamaŋ, me	amhaŋ, amhākaŋ, no
Genitive	mama, mayhaŋ, mamaŋ, me	amhaŋ, amhākaŋ, no
Locative	mayi	amhesu

The second personal pronoun: tumha

	Singular	Plural
Nominative	tvaŋ, tuvaŋ (= "you")	tumhe (= "you")
Accusative	taŋ, tavaŋ, tuvaŋ	tumhe, tumhākaŋ, vo
Instrumental	tvayā, tayā, te	tumhehi, vo
Ablative	tvayā, tayā	tumhehi, vo
Dative	tava,tuyhaŋ, te	tumhaŋ, tumhākaŋ, vo
Genitive	tava, tuyhaŋ, te	tumhaŋ, tumhākaŋ, vo
Locative	tvayi, tayi	tumhesu

Exercise 31

3. Translate into English:

1. Mama ācariyo maŋ vācento potthakaŋ (book) likhi (wrote).
2. Mayhaŋ bhaginī gilānaŋ (sick) pitaraŋ posesi.
3. Dātāro bhikkhūnaŋ dānaŋ dentā amhe pi bhojāpesuŋ.
4. Tumhākaŋ dhītaro kuhiŋ (where) gamissanti?
5. Amhākaŋ dhītaro satthāraŋ namassituŋ Veḷuvanaŋ gamissanti.
6. Amhaŋ kammāni karontā dāsā (servants) pi sappurisā bhavanti.
7. Amhehi katāni puññāni ca pāpāni ca amhe anubandhanti.
8. Tayā kītāni bhaṇḍāni tava dhītā mañjūsāsu pakkhipitvā ṭhapesi.
9. Kulavantā ca caṇḍālā (outcasts) ca amhesu bhikkhūsu pabbajanti.
10. Amhākaŋ uyyāne phalavantesu tarūsu vaṇṇavantā pakkhino caranti.
11. Uyyānaŋ āgantvā tiṇāni khādantā migā amhe passitvā bhāyitvā aṭaviŋ dhāviŋsu.
12. Amhākaŋ bhattāro nāvāya udadhiŋ taritvā dīpaŋ pāpuṇiŋsu.
13. Amhaŋ bhūpatayo balavantā jetāro bhavanti.
14. Tumhākaŋ nattāro ca mama bhātaro ca sahayakā abhaviŋsu / ahesuŋ.
15. Tumhehi āhaṭāni cīvarāni mama mātā bhikkhūnaŋ pūjesi.
16. Uyyāne nisinno ahaŋ nattārehi kīḷantaŋ tavaŋ apassiŋ.
17. Dhaññaŋ minanto ahaŋ tayā saddhiŋ kathetuŋ na sakkomi.
18. Ahaŋ tava na kujjhāmi, tvam me kujjhasi.
19. Mama dhanavanto bandhavo viññū viduno bhavanti.
20. Dīpassa accinā ahaŋ tava chāyaŋ passituŋ sakkomi.
21. Amhākaŋ bhūpatayo jetāro hutvā pāsādesu ketavo ussāpesum (hoisted).
22. Bhātuno puttā mama gehe viharantā sippaŋ uggaṇhiŋsu.
23. Tava duhitā bhikkhuno ovāde ṭhatvā patino kāruṇikā sakhī (friend) ahosi.
24. Kusalaŋ karontā netāro saggaŋ gantāro bhavissanti.
25. Sace coro gehaŋ pavisati sīsaŋ bhinditvā nāsetabbo hoti.
26. Amhākaŋ sattuno hatthesu ca pādesu ca daddu atthi.
27. Sīlavantā buddhimantehi saddhim loke manusssānaŋ hitasukhāya (for welfare and happiness) nānā kammāni karonti.
28. Sace susūnaŋ vinetā kāruniko hoti, te sotavantā susavo gunavantā bhavissanti.
29. Mayaŋ khīramhā dadhi ca dadhimhā sappiŋ ca labhāma.
30. Mayaŋ sappiŋ ca madhuŋ ca sammissetvā bhojanaŋ paṭiyādetvā bhuñjissāma.

4. Translate into Pāli:

1. May our sons and grandsons live long and happily.
2. Trees should not be cut by us or by you.
3. Your king went to the island with the ministers and defeated the enemy.
4. I picked up the seeds which were scattered on the ground by you.
5. Our teacher who was wise and famous taught us the doctrine.
6. A bird taking a fruit by the beak was seen by you.
7. My grandson wishes to become a doctor.
8. You (pl.) saw sages living in caves in the Himalaya mountain.
9. May our sons and daughters become rich and virtuous.
10. My grandson will become a disciple of yours.
11. May you be rich and famous.
12. The bee (madhukara) is standing on the lotus born (jāta) in the water.
13. The devoted lay devotee gave a flower to the young girl of good family.
14. The famous young girl has a colourful gem in her hand.
15. The radiant sun illuminates the world.

Lesson 32

1. Declension of Pronouns

There are:

- Relative pronouns,
- demonstrative pronouns and
- interrogative pronouns

  of all three genders.

They are declined in all cases except the vocative. They become adjectives when they qualify other nouns.

2. Masculine gender, singular number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yo (= "he who...")	so (= "he," "that")	ko (= "who...?")
Accusative	yaŋ	taŋ	kaŋ
Instrumental	yena	tena	kena
Ablative	yamhā, yasmā	tamhā, tasmā	kasmā, kismā
Dative	yassa	tassa	kassa, kissa
Genitive	yassa	tassa	kassa, kissa
Locative	yamhi, yasmiŋ	tamhi, tasmiŋ	kamhi, kasmiŋ kimhi, kismiŋ

3. Neuter Gender, singular number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yaŋ (= "that")	taŋ (= "it", "that")	kim (= "which...?", "what...?")
Accusative	yaŋ	taŋ	kim

The rest is similar to the masculine declension

4. Feminine gender, singular number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yā (= "she who...")	sā (= "she", "that")	kā (= "who...?")
Accusative	yaŋ	taŋ	kaŋ
Instrumental	yāya	tāya	kāya
Ablative	yāya	tāya	kāya
Dative	yassā, yāya	tassā, tāya	kassā, kāya
Genitive	yassā, yāya	tassā, tāya	kassā, kāya
Locative	yassaŋ, yāyaŋ	tassaŋ, tāyaŋ	kassaŋ, kāyaŋ

5. Masculine gender, plural number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	ye (= "they who...")	te (= "they", "those")	ke (= "who...?")
Accusative	ye	te	ke
Instrumental	yehi	tehi	kehi
Ablative	yehi	tehi	kehi
Dative	yesaŋ(yesānaŋ)	tesaŋ (tesānaŋ)	kesaŋ (kesānaŋ)
Genitive	yesaŋ(yesānaŋ)	tesaŋ (tesānaŋ)	kesaŋ (kesānaŋ)
Locative	yesu	tesu	kesu

6. Neuter gender, plural number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yāni, ye (= "those which...")	tāni, te (= "those...")	kāni, ke (= "which...?")
Accusative	yāni, ye	tāni, te	kāni, ke

The rest is similar to the masculine declension

7. Feminine gender, plural number

	Relative Pronoun	Demonstrative Pr.	Interrogative Pr.
Nominative	yā, yāyo (= "they who...")	tā, tāyo (= "they", "those")	kā, kāyo (= "who...?")
Accusative	yā, yā	yo tā, tāyo	kā, kāyo
Instrumental	yāhi	tāhi	kāhi
Ablative	yāhi	tāhi	kāhi
Dative	yāsaŋ (yāsānaŋ)	tāsaŋ (tāsānaŋ)	kāsaŋ(kāsānaŋ)
Genitive	yāsaŋ (yāsānaŋ)	tāsaŋ (tāsānaŋ)	kāsaŋ(kāsānaŋ)
Locative	yāsu	tāsu	kāsu

8. The indefinite particle: ci

The indefinite particle **ci** (Skt. **cid**) is appended to the case forms of the interrogative pronoun, expressing ideas such as anyone, whichever, whoever, e.g.

Masc.
koci puriso = some man;
kenaci purisena = by some man

Neut.
kiñci phalaŋ = some fruit;
kenaci phalena = by some fruit

Fem.
kāci itthi = some woman;
kāyaci itthiyā = by, to, of, on some woman.

9. Pronominal Adverbs

Relative Adverbs		Demonstrative Adv.		Interrogative Adverbs	
yattha	where	*tattha*	there	*kattha*	where
yatra	where	*tatra*	there	*kutra*	where
yato	whence where	*tato*	thence therefore	*kuto*	whence
yathā	how in what manner	*tathā*	in that manner	*kathaŋ*	how
yasmā	because	*tasmā*	therefore	*kasmā*	why
yadā	when	*tadā*	then	*kadā*	when
yena	where	*tena*	there	**[n/a]**	
yāva	how long	*tāva*	so long	**[n/a]**	

10. Examples in sentence formation

Yo atthaññu hoti so kumāre anusāsituŋ āgacchatu.
May he who is benevolent come to admonish the boys.

Yaŋ ahaŋ ākaŋkhamāno ahosiŋ so āgato hoti.
He whom I was expecting has come.

Yena maggena so āgato tena gantuŋ ahaŋ icchāmi.
By which road he came, I wish to go by the same.

Yassa sā bhariyā hoti so bhattā puññavanto hoti.
He is a fortunate husband whose wife she is.

Yasmiŋ hatthe daddu atthi tena hatthena patto na gaṇhitabbo hoti.
The bowl should not be taken by the hand which has eczema on it.

Yāni kammāni sukhaŋ āvahanti (bring) tāni puññāni honti.
Those actions which bring happiness are meritorious.

Yā bhariyā sīlavatī hoti sā bhattuno piyāyati.
The wife who is virtuous is dear to the husband.

Yāya rājiniyā sā vāpī kārāpitā taŋ ahaŋ na anussarāmi.
I do not remember the queen by whom that tank was built.

Yassaŋ sabhāyaŋ so kathaŋ pavattesi tattha bahū manussā sannipatitā abhaviŋsu / ahesuŋ.
The meeting where he made a speech, there many people gathered.

Yāsaŋ itthīnaŋ mañjūsāsu suvaṇṇaŋ atthi tāyo dvārāni thaketvā gehehi nikkhamanti.
Those women in whose boxes there is gold close the doors and go out.

Yāsu itthīsu kodho natthi tāyo vinītā bhariyāyo ca mātaro ca bhavanti.
Women in whom there is no anger become disciplined wives and mothers.

Yattha bhūpatayo dhammikā honti tattha manussā sukhaŋ vindanti.
Where kings are righteous, there the men enjoy happiness.

Yato bhānumā ravi lokaŋ obhāseti tato cakkhumantā rūpāni passanti.
Since the radiant sun illuminates the world, (therefore) those who have eyes see objects.

Yathā Bhagavā dhammaŋ deseti, tathā tumhehi paṭipajjitabbaŋ.
Just as the Blessed One preaches the doctrine, so should you conduct yourselves.

Yasmā pitaro rukkhe ropesuŋ, tasmā mayaŋ phalāni bhuñjāma.
Because fathers planted trees, (therefore) we enjoy fruits.

Yāda amhehi icchitaŋ patthitaŋ samijjhati tadā amhe modāma.
When our wishes and aspirations are fulfilled, then we are happy.

Ko tvaŋ asi? Ke tumhe hotha?
Who are you (sg.)?
Who are you (pl.)?

Kena dhenu aṭaviyā ānītā?
By whom was the cow brought from the forest?

Kassa bhūpatinā pāsādo kārāpito?
For whom was the palace built by the king?

Kasmā amhehi saccaŋ bhāsitabbaŋ?
Why should we speak the truth?

Asappurisehi pālite dīpe kuto mayaŋ dhammikaŋ vinetāraŋ labhissāma?
In an island governed by wicked men where will we get a righteous disciplinarian?

Kehi kataŋ kammaŋ disvā tumhe kujjhatha?
Seeing whose work (lit. done by whom) do you get angry?

Kesaŋ nattāro tuyhaŋ ovāde ṭhassanti?
Whose grandsons will stand by your advice?

Kehi ropitāsu latāsu pupphāni ca phalāni ca bhavanti?
On the creepers planted by whom are there flowers and fruits?

Kāya itthiyā pādesu daddu atthi?
On the feet of which woman is there eczema?

Exercise 32:

11. Translate into English:

1. Yassā so putto hoti sā mātā puññavatī hoti.
2. Yo taŋ dīpaŋ pāleti so dhammiko bhūpati hoti.
3. Kena ajja (today) navaŋ (new) jīvitamaggaŋ na pariyesitabbaŋ?
4. Sace tumhe asappurisā lokaŋ dūseyyātha (pollute) kattha puttadhītarehi saddhiŋ tumhe vasatha?
5. Yadā bhikkhavo sannipatitvā sālāyaŋ kilañjāsu nisīdiŋsu tadā Buddho pāvisi.
6. Yasmiŋ padese Buddho viharati tattha gantuŋ ahaŋ icchāmi.
7. Yāyaŋ guhāyaŋ sīhā vasanti taŋ pasavo na upasaŋkamanti.
8. Yo dhanavā hoti, tena sīlavatā bhavitabbaŋ.
9. Sace tumhe maŋ pañhaŋ pucchissatha ahaŋ vissajjetuŋ (to explain) ussahissāmi.
10. Yattha sīlavantā bhikkhavo vasanti tattha manussā sappurisā honti.
11. Kadā tvaŋ mātaraŋ passituŋ bhariyāya saddhiŋ gacchasi?
12. Yāhi rukkhā chinnā tāyo pucchituŋ kassako āgato hoti.
13. Kathaŋ tumhe udadhiŋ tarituŋ ākaŋkhatha?
14. Kuto tā itthiyo maṇayo āhariŋsu?
15. Yāsu mañjūsāsu ahaŋ suvaṇṇaŋ nikkhipiŋ tā corā coresuŋ.
16. Yo ajja nagaraŋ gacchati so tarūsu ketavo passissati.
17. Yassa mayā yāgu pūjitā so bhikkhu tava putto hoti.
18. Kuto ahaŋ dhammassa viññātāraŋ paññavantaŋ bhikkhuŋ labhissāmi?
19. Yasmā so bhikkhūsu pabbaji, tasmā sā pi pabbajituŋ icchati.
20. Yaŋ ahaŋ jānāmi tumhe pi taŋ jānātha.
21. Yāsaŋ itthīnaŋ dhanaŋ so icchati tāhi taŋ labhituŋ so na sakkoti.
22. Yato amhākaŋ bhūpati arayo parājesi tasmā mayaŋ tarūsu ketavo bandhimha.
23. Kadā amhākaŋ patthanā (aspirations) samijjhanti?
24. Sabbe te sappurisā tesaŋ pañhe vissajjetuŋ vāyamantā sālāya nisinnā honti.
25. Sace tvaŋ dvāraŋ thakesi ahaŋ pavisituŋ na sakkomi.
26. Amhehi katāni kammāni chāyāyo viya amhe anubandhanti.
27. Susavo mātaraŋ rakkhanti.
28. Ahaŋ sāminā saddhiŋ gehe viharantī modāmi.
29. Tumhākaŋ puttā ca dhītaro ca udadhiŋ taritvā bhaṇḍāni vikkiṇantā mūlaŋ pariyesituŋ icchanti.
30. Tvaŋ suraŋ pivasi, tasmā sā tava kujjhati.

12. Translate into Pāli:

1. He who is virtuous will defeat the enemy.
2. The girl who spoke at the meeting is not a relation of mine.
3. When the mother comes home the daughter will give the gems.
4. The dog to whom I gave rice is my brother's.
5. Why did you not come home today to worship the monks?
6. From where did you get the robes which you offered to the monks?
7. Whom did you give the gold which I gave you?
8. Eat what you like.
9. I will sit on the rock until you bathe in the river.
10. Where intelligent people live there I wish to dwell.

List of Verbs
Prefixes and roots of verbs are given in Sanskrit within brackets

- akkosati (a + kṛś) : scolds
- atthi (as) : is
- adhigacchati (adhi + gam) : understands
- anukampati (anu + kamp) : feels compassionate
- anugacchati (anu + gam) : follows
- anubandhati (anu + badh) : follows, chases after
- anusāsati (anu + śās) : admonishes
- ākaŋkhati (ā + kāŋkṣ) : expects
- ākaḍḍhati (ā + kṛṣ?) : pulls, drags
- āgacchati (ā + gam) : comes
- ādadāti (ā + dā) : takes
- āneti (ā + nī) : brings, leads
- āmanteti (ā + denom. mantra) : addresses
- āmasati (ā + mṛś) : touches, strokes
- ārabhati (ā + rabh) : starts, commences
- āruhati (ā + ruh) : climbs, ascends
- āroceti (ā + ruc) : informs
- āvahati (ā + vah) : brings forth
- āsiñcati (ā + sic) : sprinkles
- āharati (ā + hṛ) : brings
- āhiṇḍati (ā + hiṇḍ) : roams, wanders
- icchati (iṣ / āp) : wishes
- uggaṇhāti (ud + gṛh) : learns
- uṭṭhahati (ud + sthā) : stands up
- uḍḍeti (ud + ḍī) : flies
- uttarati (ud + tṛ) : crosses
- udeti (ud + i) : rises
- upasaŋkamati (upa + saŋ + kram) : approaches
- uppajjati (ud + pad) : is born
- uppatati (ud + pad) : flies, jumps up
- ussahati (ud + sah) : tries
- ussāpeti (ud + śri) : hoist
- ocināti (ava + ci) : collects, picks
- otarati (ava + tṛ) : gets down, descends (into water)
- obhāseti (ava + bhāṣ) : illuminates
- oruhati (ava + ruh) : climbs down
- oloketi (ava + lok) : looks at
- ovadati (ava + vad) : advises
- katheti (kath) : speaks
- karoti (kṛ) : does, commits
- kasati (kṛṣ) : ploughs
- kiṇāti (krī) : buys
- kīḷati (krīḍ) : plays
- khaṇati (khaṇ) : digs
- khādati (khād) : eats
- khipati (kṣip) : throws
- kujjhati (krudh) : gets angry
- gacchati (gam) : goes
- gaṇhāti (gṛh) : takes
- gāyati (gai) : sings
- carati (car) : wanders, conducts oneself
- cavati (cyu) : departs, dies
- cinteti (cit) : thinks
- cumbati (cumb) : kisses
- coreti (cur) : steals
- chaḍḍeti (chaḍḍ) : throws away
- chādeti (chad) : conceals
- chindati (chid) : cuts
- jānāti (jñā) : knows
- jāleti (jval) : lights, kindles
- jināti (ji) : wins
- jīvati (jīv?) : lives
- ṭhapeti (sthā) : places, keeps
- ḍasati (ḍas) : bites, stings
- tarati (tṛ) : crosses
- tiṭṭhati (sthā) : stays, stands
- thaketi (sthag) : closes, shuts
- dadāti / deti (dā) : gives
- dassati (dṛś) : to see
- duhati (duh) : milks
- dūseti (dūṣ) : spoils, pollutes
- deseti (diś) : points out, instructs, preaches
- dhāvati (dhāv) : runs
- dhovati (dhov) : washes
- naccati (nṛt) : dances
- namassati (denom, namas) : worships, salutes
- nahāyati (snā) : bathes
- nāseti (naś) : destroys
- nikkhamati (nis + kram) : leaves, renounces
- nikkhipati (ni + kṣip) : throws away, puts down
- nimanteti (ni + denom. mantra) : invites
- nilīyati (ni+ lī) : hides
- nivāreti (ni + vṛ) : prevents
- nisidati (ni + sad) : sits
- nīhareti (ni + hṛ) : takes out
- neti (nī) : leads
- pakkosati (pra + kṛṣ) : calls, summons
- pakkhipati (pra + kṣip) : puts, places, deposits
- pacati (pac) : cooks
- pajahati (hā) : rejects, abandons
- paṭicchādeti (prati + chad) : conceals, hides
- paṭiyādeti (prati + yat) : prepares
- patati (pat) : falls
- pattharati (pra + stṛ) : spread
- pattheti (pra + arth) : wishes, aspires
- pappoti (see pāpuṇāti) : attains
- pabbajati (pra + vraj) : goes forth, renounces the world, gets ordained
- parājeti (parā + ji) : defeats
- pariyesati (pari + iṣ) : explores, searches
- parivajjeti (pari + vṛj) : avoids
- parivāreti (pari + vṛ) : accompanies
- palobheti (pra + lubh) : tempts
- pavatteti (pra + vṛt) : sets in motion
- pavisati (pra + viś) : enters
- pasīdati (pra + sad) : is pleased
- passati (spaś) : sees
- paharati (pra + hṛ) : hits, strikes
- pahiṇāti (pra + hi) : dispatches
- pājeti (pra + aj) : drives
- pāteti (pat) : fells
- pāpuṇāti (pra + āp) : attains
- pāleti (pāl) : rules, governs
- piyāyati (denom. piya) : is dear
- pivati (pā) : drinks
- pīḷeti (pīḍ) : oppresses
- pucchati (pṛcch) : questions
- pūjeti (pūj) : honours, worships
- pūreti (pṛ) : fills
- peseti (pra + iṣ) : sends
- poseti (puṣ) : nourishes, looks after
- phusati (spṛś) : touches
- bandhati (badh) : binds, ties
- bhajati (bhaj) : keeps company
- bhañjati (bhañj) : breaks
- bhavati (bhū) : becomes
- bhāyati (bhī) : fears
- bhāsati (bhāṣ) : speaks
- bhindati (bhid) : breaks
- bhuñjati (bhuj) : eats, enjoys, partakes of
- manteti (denom. mantra) : discusses, takes counsel
- māpeti (mā) : creates, builds
- māreti (mṛ) : kills
- mināti (mā) : measures

- muñcati (muc) : releases, frees
- modati (mud) : takes delight
- yācati (yac) : begs
- rakkhati (rakṣ) : protects, observes /
- rodati (rud) : cries, weeps
- ropeti (rup) : plants
- labhati (labh) : gets, receives
- likhati (likh) : writes
- vaḍḍheti (vṛdh) : developes, increases
- vandati (vand) : worships
- vapati (vap) : sows
- vasati (vas) : dwells
- vāceti (vac) : teaches
- vāyamati (vi + ā + yam) : exerts, tries
- vikkiṇāti (vi + krī) : sells
- vijjhati (vyadh) : shoots
- vindati (vid) : feels, experiences
- vippakirati (vi + pra + kṛ\) : scatters
- vibhajati (vi + bhaj) : distributes
- vivarati (vi + vṛ) : opens
- vissajjeti (vi + sṛj) : spends
- viharati (vi + hṛ) : dwells
- vihiŋsati (vi + hiŋs) : hurts, harms
- viheṭheti (vi + hīḍ) : harasses
- veṭheti (veṣṭ) : wraps
- vyākaroti (vi + ā + kṛ) : explains
- saŋharati (saŋ + hṛ) : collects
- sakkoti (śak) : is able, can
- sannipatati (saŋ + ni + pat) : assembles, gathers together
- samassāseti (saŋ + ā + śvas) : consoles, comforts
- samijjhati (saŋ + ṛdh) : fulfils, succeeds
- sammajjati (saŋ + mṛj) : sweeps
- sammisseti (saŋ + denom. miśra) : mixes
- sayati (śī) : sleeps
- sallapati (saŋ + lap) : converses
- sādiyati (svad) : enjoys
- sibbati (sīv) : sews
- suṇāti (śru) : listens, hears
- hanati (han) : kills
- harati (hṛ) : carries, takes away
- hasati (has) : laughs
- hoti (bhū) : is, becomes

Pāli Vocabulary (other than Verbs)

Abbreviations:
m = masculine;
f = feminine;
n = neuter;
adj = adjective;
ind = indeclinable particle;
adv = adverb
pron = pronoun

- akusala, adj : demerit
- akkhi, n : eye
- aggi, m : fire
- aŋguli, f : finger
- acci, n : flame
- aja, m : goat
- ajja, ind : today
- aṭavi, f : forest
- aṭṭhi, n : bone
- atithi, m : guest
- atthaññū, m : benevolent person
- addhā, ind : indeed, certainly
- adhipati, m : chief
- anicca, adj : impermanent
- antarā, ind : between
- amacca, m : minister
- ambu, n : water
- ammā, f : mother
- arañña, n : forest
- ari, m : enemy
- asani, f : thunder
- asappurisa, m : wicked man
- asi, m : sword
- assa, m : horse
- assu, n : tear
- ahaŋ, pron : I
- ahi, m : serpent
- ākāsa, m : sky
- ākhu, m : mouse
- ācariya, m : teacher
- āpaṇa, n : shop
- āloka, m : light
- āvāṭa, m : pit
- āsana, n : seat
- itthi, f : woman
- iddhi, f : psychic power
- isi, m : sage
- ucchu, m : sugar cane
- udaka, n : water
- udadhi, m : ocean, sea
- upamā, f : simile
- upalitta, mfn : smeared
- upāsaka, m : lay devotee
- uyyāna, n : park
- uraga, m : reptile
- odana, m : rice
- ojavantu, adj : luscious
- ovaraka, m : bed room
- ovāda, n : advice
- kakaca, m : saw
- kaññā, f : girl
- kaṭacchu, m : spoon
- kaṇeru, f : cow / elephant
- kattu, m : doer
- kattha, adv : where
- kathā, f : speech
- kathaŋ, adv : how
- kadalī, f : banana, plantain
- kadā, adv : when
- kadāci karahaci, adv : sometimes
- kapi, m : monkey
- kamma, n : action, deed
- karī, m : elephant
- kavi, m : poet
- kasmā, adv : why
- kāka, m : crow
- kāya, m : body
- kāruṇika, adj : compassionate
- kāsu, f : pit
- kilañjā, f : mat
- kukkura, m : dog
- kucchi, mf : belly
- kuṭṭhī, m : leper
- kuto, adv : whence
- kutra, adv : where
- kumāra, m : boy
- kumārī, f : girl
- kulavantu, adj : man of good family
- kusala, adj : merit

- kusuma, n : flower
- kuhiŋ, adv : where
- ketu, m : flag
- khagga, m : sword
- khaṇḍa, n : piece
- khādanīya, n : food
- khippaŋ, adv : soon
- khīra, n : milk
- khudā, f : hunger
- khetta, n : field
- Gangā, f : Ganges river
- gantu, m : one who goes
- garu, m : teacher
- gahapati, m : householder
- gāma, m : village
- gāvī, f : cow
- giri, m : mountain
- gilāna, m : sick man
- gīta, n : song
- gīvā, f : neck
- guṇavantu, adj : virtuous
- guhā, f : cave
- geha, n : house, home
- goṇa, m : ox
- ghaṭa, n : pot
- ghara, n : house
- ca, ind : and
- cakkhu, n : eye
- caṇḍāla, m : outcast
- canda, m : moon
- citta, n : mind
- cīvara, n : robe
- cora, m : thief
- chāyā, f : shade, shadow
- jāṇu / jaṇṇu, n : knee
- jala, n : water
- jāta, mfn : born
- jivhā, f : tongue
- jetu, m : victor
- taṇḍula, n : raw rice
- tato, adv : therefore
- tattha, adv : there
- tatra, adv : there
- tathā, adv : thus
- Tathāgata, m : the Buddha
- tadā, adv : then
- taru, m : tree
- taruṇi, f : young woman
- tasmā, adv : therefore
- tāpasa, m : hermit
- tāva, adv : so far, until
- tiṇa, n : grass
- tīra, n : bank
- tuṇḍa, n : beak
- tela, n : oil
- tvaŋ, pron : you
- dakkha, adj : clever
- daddu, fn : eczema
- dadhi, n : curd
- dāṭhī, m : tusker
- dātu, m : giver
- dāna, n : alms
- dāraka, m : child
- dāru, n : firewood
- dāsa, m : servant
- dīghajīvī, m : one with long life
- dīpa, m : island / lamp
- dīpī, m : leopard
- dukkhaŋ, adv : suffering
- dubbala, adj : weak
- dussa, n : cloth
- duhitu, f : daughter
- dūta, m : messenger
- deva, m : deity
- devatā, f : deity
- devi, f : queen
- doṇi, f : boat
- dvāra, n : door
- dhañña, n : corn
- dhana, n : wealth
- dhanu, n : bow
- dhamma, m : doctrine
- dhātu, f : relics, elements
- dhītu, f : daughter
- dhīvara, m : fisherman
- dhenu, f : cow
- na, ind : not
- nagara, n : city, town
- nadī, f : river
- nayana, n : eye
- nara, m : man
- naraka, n : purgatory
- nava, adj : new
- nānā, ind : various
- nārī, f : woman
- nāḷi, f : a unit of measure
- nāvā, f : ship
- nāvika, m : sailor
- nidhi, m : treasure
- nivāsa, m : house
- netu, m : leader
- pakkhī, m : bird
- pañjara, mn : cage
- paññā, f : wisdom
- pañha, m : question
- paṇḍita, m : sage, wise man
- paṇṇa, n : leaf
- pati, m : husband
- patta, m : bowl
- patthanā, f : hope, expectation
- paduma, n : lotus
- pabbata, m : mountain
- pabhāte, n : early morning
- pabhū, m : eminent person
- pasu, m : animal
- parisā, f : retinue
- pavattu, m : reciter
- pahūta, adj : much
- pāṇi, m : palm, hand
- pāṇī, m : living being
- pāda, m : foot
- pānīya, n : drinking water
- pāpa, n : evil
- pāsāṇa, m : stone
- pāsāda, m : mansion
- pi, ind : too, also
- piṭaka, m : basket
- pitu, m : father
- pipāsā, f : thirst
- pipāsita, mfn : thirsty
- puñña, n : merit
- putta, m : son
- puttadāra, m : children and wife
- puna, ind : again
- puppha, n : flower
- pupphāsana, n : flower altar
- pubbaka, mfn : ancient
- purisa, m : man
- pokkharaṇī, f : pond
- potthaka, n : book
- pharasu, m : axe
- phala, n : fruit
- bandhu, m : relative
- balavantu, mfn : powerful
- balī, m : powerful one
- bahu, adj : many
- bīja, n : seed
- Buddha, m : the Buddha
- buddhi, f : intelligence
- brāhmaṇa, m : brahmin
- brāhmaṇī, f : brahmin woman
- bhaginī, f : sister
- Bhagavā, m : the Buddha
- bhaṇḍa, n : goods
- bhatta, mn : rice
- bhattu, m : husband
- bhariyā, f : wife
- bhātu, m : brother
- bhānumā, m : sun
- bhikkhu, m : monk
- bhūpati, m : king
- bhūpāla, m : king
- bhūmi, f : ground
- bhojana, n : food, meal
- bhojanīya, n : soft food
- makkaṭa, m : monkey
- magga, m : road
- maccha, m : fish
- mañca, m : bed
- mañjūsā, f : box
- maṇi, m : gem

- mattaññū, m : moderate, abstemious one
- madhu, n : honey
- madhukara, m : bee
- manussa, m : man
- manta, n : magic spell
- mantī, m : minister
- mā, ind : do not
- mātu, f : mother
- mātula, m : uncle
- māra, m : the evil one
- mālā, f : garland
- miga, m : deer
- mitta, mn : friend
- mukha, n : face, mouth
- muṭṭhi, m : fist
- muni, m : sage
- mūla, n : money
- modaka, n : sweetmeat
- yaṭṭhi, f : walking stick
- yato, adv : since
- yattha, adv : where
- yatra, adv : where
- yathā, adv : in which manner
- yadā, adv : when
- yadi, ind : if
- yasavantu, mfn : famous
- yasmā, adv : because
- yāgu, f : gruel
- yācaka, m : beggar
- yāva, adv : how far
- yuvati, f : young woman
- rajaka, m : washerman
- rajju, f : rope
- ratti, f : night
- ratha, m : vehicle, chariot
- ravi, m : sun
- rasa, n : taste
- rasmi, f : ray
- rājinī, f : queen
- rāsi, m : heap
- rukkha, m : tree
- rukkhamūla, n : foot of tree
- rūpa, n : form, object
- latā, f : creeper
- lābha, m : gain, profit
- luddaka, m : hunter
- loka, m : world
- locana, n : eye
- vaḍḍhakī, m : carpenter
- vaṇṇavantu, mfn : colourful
- vattu, m : speaker
- vattha, n : cloth
- vatthu, n : estate
- vadaññū, m : generous one
- vadhū, f : wife/daughter
- vana, n : forest
- vammika, mn : anthill
- varāha, m : pig
- vasu, n : wealth
- vā, ind : or
- vāṇija, m : merchant
- vāta, m : wind
- vānara, m : monkey
- vāpī, f : tank
- vāri, n : river
- vālukā, f : sand
- vijju, f : lightning
- viññātu, m : knowledgeable man
- viññū, m : wise man
- vidū, m : wise man
- vinetu, m : disciplinarian
- viya, ind : like, similar
- vihāra, m : monastery
- vīsati : twenty
- vīhi, m : paddy
- vega, adj : speed
- vetana, n : wage, pay
- veḷu, m : bamboo
- vyādhi, m : sickness
- sakaṭa, m : cart
- sakala, adj : entire
- sakuṇa, m : bird
- sakhī, f : female friend
- sagga, n : heaven
- sace, ind : if
- sacca, n : truth
- sattu, m : enemy
- satthi, n : thigh
- satthu, m : teacher
- sadda, m : sound
- saddhā, f : faith
- saddhiŋ, ind : with
- sappa, m : serpent
- sappi, n : ghee
- sappurisa, m : good man
- sabba, mfn : all
- sabaññū, m : all knowing one
- sabhā, f : assembly
- samaṇa, m : monk
- samudda, m : sea, ocean
- sammajjanī, f : broom
- sammā, ind : well, right
- sara, m : arrow
- sassu, f : mother
- saha, ind : with
- sahāya (ka), m : friend
- sākhā, f : branch
- sāṭaka, m : garment
- sāmī, m : husband
- sārathī, m : charioteer
- sālā, f : hall
- sāvaka, m : disciple
- sikhī, m : peacook
- sigāla, m : jackal
- sindhu, m : sea, ocean
- sippa, n : arts and science
- sissa, m : pupil
- sīghaŋ, adv : fast
- sīla, n : virtue
- sīsa, n : head
- sīha, m : lion
- suka, m : parrot
- sukhaŋ, adv : happily
- sukhī, m : happy person
- sugata, m : the Buddha
- sunakha, m : dog
- sura, m : deity
- surā, f : liquor
- suriya, m : sun
- suva, m : parrot
- suvaṇṇa, n : gold
- susu, m : young one
- sūkara, m : pig
- seṭṭhi, m : banker
- setu, n : bridge
- soṇa, m : dog
- sota, n : ear
- sotu, m : listener
- sopāna, m : stairway
- hattha, m : hand
- hatthī, m : elephant
- himavantu, mfn : Himalaya
- hirañña, n : gold